PER BV 2570 .A1 P64 v.10

The Missionary survey

LIBRARY OCT 2 1920 THEOLOGICAL SEMIN

THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief — L. E. ARMITAGE, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, $1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL X. — OCTOBER, 1920 — No. 10

PAGE OF PRAYER 611
A CALL TO PRAYER 611
WORLD NOTES 612-613

EDITORIAL:
The Open Door, The Open Heart, The Open Eye, The Open Hand 614
"Westward, Ho!" 616
Campagna. Robert E. Brown 617

FOREIGN MISSIONS:
Monthly Topic—Reforms of Administration—Korea. J. Fairman Preston 618
Christian Education in Japan. Rev. C. A. Logan 621
A Field of Opportunity. Rev. C. A. Logan 622
A Road Grave. L. T. Newland 623
Foro Parts. S. Dwight Winn 626
Oh Po Im. J. S. Nisbet 628
Mr. Kwak. J. S. Nisbet 629
Korean Medicine. M. O. Robertson, M. D 630
In and Around Kashing and Wusih. Rev. J. Y. McGinnis 631
"Strike! For Your Native Land!" Andrew Allison 633
Adventures in the Lace-Making Industry. Mrs. M. L. Swinehart 635
The Girl Graduate in China 638
Mary Baldwin School in Kunsan. Lavalette Dupuy 639
Sanitary Work in Korea. Miss Elise J. Shepping 640
Missionary Sailings 643
Comparative Statements, Foreign Mission Receipts 644
Hidden Treasure 645
Senior Foreign Mission Program for October Miss Margaret McNeilly 645

THE JUNIORS:
The Korean Home. Rev. C. T. Hoffman 646
Junior Foreign Mission Program for October. Miss Margaret McNeilly 648
Missionary Pockets 648
Junior Home Mission Program for October. Miss Eleanora Andrews Perry 650

HOME MISSIONS:
Our October Topic—The Great West 651
Our Contributors From the West 651
The Trail of the Sun 652
Evangelism in Texas. Rev. R. M. Hall 652
A Real Letter Written by an Oklahoma Presbyterian College Teacher 655
Oklahoma Home Missions, Past and Present. Rev. Erskine Brantley, D. D. 656
Eleven Years in a Pioneer Presbytery. Rev. S. L. Hogan 657
God of the Open. Badger Clark 659
The Hard Features of Oklahoma Work. Rev. J. E. Latham 659
Oklahoma As Seen by a New Recruit. Rev. Chris. G. Matheson 661
A Baby Sister of Montreat. Mrs. Jennie A. McCall 663
Where Are the Men? Rev. Willis Thompson 665
Home Mission Study 667
Our Spice Box 668
Senior Home Mission Program for October. Miss Eleanora Andrews Berry 669

THE WOMAN'S AUXILIARY:
Bible Study and Prayer Bands. Mrs. Calvin Stewart 670
A Message to Our Girls and Young Women. Mrs. Calvin Stewart 672
A Few Startling Facts for the Consideration of Our Women. Mrs. Calvin Stewart 673
Mission Court Home for Missionaries on Furlough. Mrs. Calvin Stewart 674
A Message to the Virginia Synodical Auxiliary From the Treasurer. Miss Mary Weddell 675
Mrs. Bruce Tells Us Good-bye 675
Ammunition 677

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:
Forty Questions and Answers on "The Graham Building" and Ministerial Relief 677
North Mississippi Laymen's Campaign for the Endowment Fund for Ministerial Relief. Harry M. Bryan 680

PUBLICATION AND SABBATH SCHOOL EXTENSION:
Let's Talk It Over. Laura E. Armitage 681
A Sunday-School Worker Among the French. J. A. Verreault 682
Sunday-School Extension at Work. Gilbert Glass, D. D 684

The Missionary Survey's Campaign

12,500 Subscribers ni 1920-21

Slogan: Circles, Circulate for Circulation

HONOR ROLL CHURCH: KENANSVILLE (GROVE CHURCH), N. C.

CIRCULATION THROUGH CIRCLES

Guess who went to the Woman's School of Missions at Montreat this summer?

You're right, it was THE MISSIONARY SURVEY; but, then, you were there, too; it remembers meeting you.

It did have such an interesting experience. It heard discussions about circles of all kinds and conditions; circles are friends of the Survey, because from circles it circulates.

It heard addresses from speakers whose articles had appeared on its pages. It saw people to whose houses it had gone for many and many a year, even when it was *The Missionary*. How many exclaimed, "I read you from cover to cover!" It met, too, missionaries themselves whose pictures it had published, and it chatted with sisters and brothers and children of missionaries.

It just circulated around! It was very joyous! It was so glad to know at last the editor of the Foreign Section and the new assistant secretary of Field and Foreign Missions, and to say "Howdy" all over again to Mrs. Winsborough. It was sad to have to tell Mrs. Bruce "good-bye."

Think what an experience it was for the Survey to really know and see all of you after talking and writing and thinking about you for so many years.

More than that, the Survey learned a lot. One time, in a life-size edition, it got up on the platform, somewhat informally and a little shaky as to knees, and told you that it was a member of your Auxiliary and had been since childhood. So that you were doubly responsible for it. It showed you the new additions to its page of contents, and hoped you would like them, and at the same time it spoke of what it hoped to amount to.

It wants to clear away the 10,000 dead women in the circulation department—dead so far as the Survey means anything to them—and it wants them again as active subscribers.

Now, October has come. The air is charged with vitality. For the Church it is a beginning of new life, no matter if leaves have fallen. The Survey hopes this new energy will go toward securing subscriptions for it, making a special effort on renewals.

This year SURVEY WEEK brought in 1,250 new subscribers!

Couldn't we, with every circle just a hustling, busy as you please, make the year 1920-21 bring in 12,500 subscriptions?

It is done in the Northern church. Their magazine not only is self-supporting but is able to turn over funds to the church.

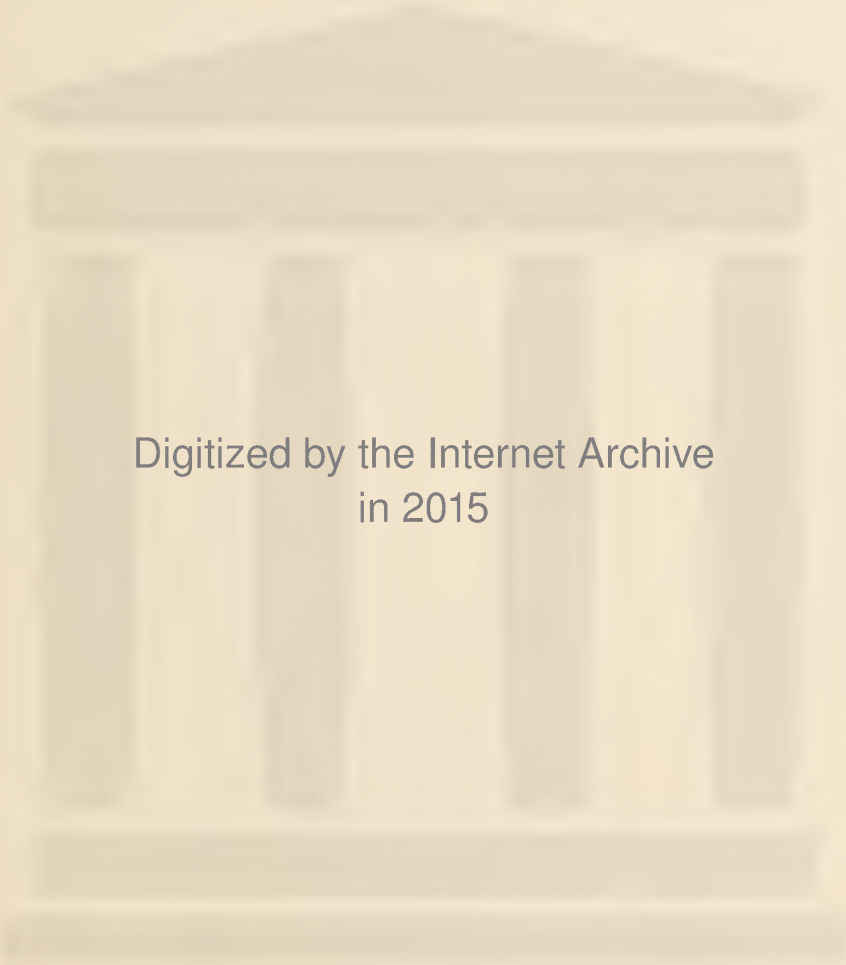
The Survey knows you believe in it. That you appreciate it. It wants to give you the best service and missionary news possible.

If it GAINS 12,500 subscriptions this year it will be self-supporting, all overhead expenses clear, and then it can grow into wider usefulness.

This is what the Survey told the Woman's School of Missions at Montreat. The Survey had its editor do the talking, but then she is just the Survey.

Will your circle try to put the magazine in every home in your church? Make this a circle duty. Make the magazine circulate by means of circles.

Slogan: **Circles: Circulate for Circulation! 12,500 subscriptions for the Survey!**



Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarysurvey1010pres

PAGE OF PRAYER

Christ for the world we sing!
The world to Christ we bring,
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost,
From dark despair.

Christ for the world we sing!
The world to Christ we bring,
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow-worn,
Whom Christ doth heal.

THANKSGIVINGS

We thank Thee:

That ours is the opportunity of the Open Door. (Page 614.)

For the reforms in Korea. (Page 618.)

For the wider use of Ford "parts." (Page 626.)

For the opportunity to lessen the sorrows of Korea through lace-making. (Page 635.)

That the Chinese girl graduate is no slacker. (Page 638.)

For Mary Baldwin School and the results in Korea. (Page 639.)

That we have unlimited opportunity to work for thee in the great West. (Pages 651, 652, 653.)

For devoted service in Oklahoma. (Pages 657-59-61.)

INTERCESSIONS

We pray Thee:

That Thou wilt bless the efforts for Christian education in Japan. (Page 621.)

For the little girls of Korea. (Pages 623-40.)

To bless and sustain the doctors in their wide usefulness. (Page 630.)

To strengthen and help our new missionaries in their new fields. (Page 643.)

That the workers wanted at Jellico may readily answer, "Here am I." (Page 665.)

That thou wilt bless Rally Day to the fuller service. (Page 681.)

A CALL TO PRAYER

1. For the Mexico Campaign in the Sunday schools in 1920-21, according to the Seven-Year Plan.
2. For all our missionaries on furlough, that they may find rest and renewed equipment, physical, mental and spiritual.
3. For the additional missionaries needed in our Mexico Mission, especially a doctor and a nurse.
4. For Rev. J. O. Reavis, D. D., and his work as associate Field and Foreign Secretary.
5. For Rev. S. H. Chester, D. D., that he may have a safe and fruitful journey to Europe, bearing the greetings of the Protestant churches of America to the Protestant churches of several of the Balkan States.
6. For Mrs. W. C. Winsborough and Miss Carrie Lee Campbell, that they may have a safe and profitable visit to our missions in Japan, Korea and China.
7. For the World's Sunday-School Convention, Tokyo, in October.
8. For the Home Mission Study Period in October and November.
9. For the Equipment Campaigns now in progress for the funds for Oklahoma Presbyterian College, the Mountain Mission Schools, and the School for Negro Girls.

LACK OF TREES THE REASON.

CHINA is a land of desperate toil. It would be hard to find in all the United States a man willing to accept the task of a horse and run through the streets and drag you behind him in a cart, says an exchange. And yet, in the city of Peking alone, there are more than forty thousand riksha runners. Streaming with perspiration, muscles straining, varicose veins bulging, they drag at a trot their exacting patrons from one end of the city to the other for a few cents. The average working term of a riksha runner is four years. He spends the rest of his life as an invalid. China is a hungry land. Instead of the question, "How do you make your living?" the common query in one province of China is, "How do you get through the day?" It has been estimated that eighty per cent. of the conversation of the common Chinese has to do with food. So extreme in the demand, that everything at all eatable finds its way at last to the Chinese table. Camels, horses, mules, donkeys, dogs, rats, edible bird's nests, silkworms, pigskins—all are food for the humble folk in this land where starvation forbids dainty choosing. Why is immense China, with her tremendous land area, in want of food? A major reason is—lack of trees!

Polygamy is practised in North Africa, though poverty prevents its being common. Few men can afford the four wives allowed by the Koran.

DIRTY WORK.

A Mohammedan is at work in this country, sending out speciously worded literature, broadcast, and asking signatures to his leaflets, which would be a profession of faith in and acceptance of Mohammedanism, narrates *Forward*. He gets out literature of a very religious and insinuating nature, and offers more information and more reading matter to all who will send him their names, written out on the dotted line. It is to be

WORLD

hoped that this false religion, the most dangerous antagonist of our Christian faith, will not be able by this means to subvert and lead astray any persons in our country.

The Bedouin home is a camel's hair tent. It is the woman who sets it up and takes it down, carries water, and prepares the food, which includes milking the goats and camels. Several wives are a wise investment, for they represent more workers.—*World Outlook*.

THE KORAN SAYS—

One may not make a portrait of a living thing. Which explains why Arabic art shows no examples of figures or even animal drawing. That old Koran ruling bobs up to restrict the traveler in his camera snapping. For this reason pictures of Mohammedans represent hours of scheming and generous bribes—bribes which would have been powerless against the old strength of Islam. But the present generation is not so hard to convince, says *World Outlook*. Thus the very existence of the pictures is significant of the crumbling of Mohammed's power.

In a single year the people of the United States spent for Persian rugs $1,000,000. During the same time the United States spent for mission work in Persia $212,896.

THE CENTURY FOR WOMEN.

The most remarkable occurrence in Japan in the opening year of the twentieth century was the establishment of a university for women. What does this mean? It means that the twentieth century is the century for women in Japan,

NOTES

and perhaps in other parts of the Orient, just as the nineteenth century was the century for women in the Occident.—*The Chautauquan.*

JAPANESE EMPRESS A SONG WRITER.

This song, written by an Empress of Japan for school girls, is now sung in all such schools in the country—

"The water placed in goblet, bowl or cup,
Changes its shape to its receptacle,
And so our plastic souls take various shapes
And characters of good or ill, to fit
The good or evil in the friends we choose.
Therefore be careful in your choice of friends,
And let your special love be given to those
Whose strength of character may prove the whip
That drives you onward to fair wisdom's goal."—*Ex.*

WORK FOR YOU, FOR ME.

The man who was the most active agitator of Confucianism as the State religion of China is a Ph. D. of Columbia University, says an exchange. "What were the Christian people of New York doing during the years he was a student?" comes the cry from Mr. Lobenstein, the secretary for China of the Continuation Committee of the Edinburg Conference.

FOUR-FIFTHS OF 2,000 IS WHAT?

In Montana there are more than two thousand school districts in which no regular religious services of any kind are held, says an exchange, and four-fifths of them are never reached at all by any sort of religious influences.

43,000 IN TEXAS GIVE FEW TO CHURCH WORK.

Eight Texas counties, with a total population of nearly 43,000, have reported that only fourteen of their young people entered the ministry or other Christian work in fourteen years. This fact was disclosed by the town and country survey, says *The Inter-Church Bulletin.*

Results of the survey not only disclosed the small number of young people enrolling for Christian work, but showed that in one of these Texas counties, with church buildings enough to provide seating capacity for the entire population, less than one-fifth of the county attended. Another county reported that 93 per cent. of its population were not church members, while only 59 per cent. of the church membership was active.

THE UPLIFT OF THE INDIANS.

Dr. Samuel A. Eliot, son of the distinguished former president of Harvard University, and himself distinguished in many ways, as author, preacher, church administrator, and Indian commissioner, on a visit to the office of the Home Missions Council, saw a map of the United States, which shows the mission stations of all denominations to Indians, with this motto at the top, "The Gospel of Jesus Christ will solve the Indian Problem," and Dr. Eliot said, "That is true; that must be our reliance more than upon bulls and buildings and bathtubs." And then he wrote, over his own signature, this statement:

"The solution of the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land and tools and cattle, but, in, and through, Christian education, the upbuilding of initiative and character, the inspirations of faith and hope and fraternal good-will."

(Signed) SAMUEL A. ELIOT.

EDITORIAL

THE OPEN DOOR.
THE OPEN HEART.
THE OPEN EYE.
THE OPEN HAND.

Rev. R. A. Lapsley, D. D.

THESE four things comprise the opportunity and the needs of the Kingdom of God at this hour.

THE OPEN DOOR

By the *open door*, we mean just what Paul did when he said, "A great door and effectual is opened unto me"; and what Xavier longed for when he began his missionary work in India, and cried, "Oh, rock, rock, when wilt thou open to my Master!"

The rock has opened; the whole heathen world, and especially the great strongholds of heathendom—China, India and Africa—are open to our Master as never before since our Lord Jesus Christ left this earth and ascended up to heaven.

In a former issue of The Survey we gave first-hand testimony from Paul Kanamori, who said:

"At this time there is the mighty power of the Holy Spirit as an undercurrent surging through Japan! He said that there was a real harvest, white and ready for the reaper. 'The iron is red hot and you must strike it now!'"

Similar testimony comes from China. One of our missionaries writes:

"China's experiences during the last few years of internal strife have humbled her and caused many of her thoughtful sons to ask why her leaders have failed to rise to unselfish service in her hour of need. The faithful and untarnished record of China's Christian leaders stands out in clear contrast to the record of the others and has done a great deal to convince China's thinkers that in Christ there is a power to save his people from selfishness and treachery."

He also gives the testimony of Mr. Fletcher Brockman, associate of Dr. John R. Mott, as general secretary of World's Christian Student Federation, recently visited China where he formerly labored for fifteen years. He reports: "I have held evangelistic meetings in nearly every country in Europe—all over America and the Orient. In all my experience I have never seen any audiences that approximated those which I recently addressed in China in the earnest and almost unanimous response to the Gospel appeal. The most optimistic of us were amazed when an average of more than 90 per cent. of those attending the meetings in the various cities of China stood before their fellows to declare their acceptance of Jesus Christ as a personal Saviour from sin."

As to Africa, the demand for missionaries and native evangelists has been urgent and long continued.

"During six months of 1912 there were as many as sixty-four delegations from villages far and near which came to Luebo to seek evangelists.

"Fifty requests came to Mutoto last year from unoccupied villages. In short, there is not an important tribe in all our territory that is not now open to the influences of the Gospel."

Coming nearer home, one of our missionaries says of Brazil, "Give me $5,000 for five years—$25,000 in all—and I will lay a good foundation for the evangelization of all northern Brazil; a territory as large and as rich in resources as all the Southern States east of the Mississippi river. The door is wide open, we have promising men offering for the work in the native churches of Brazil. If you give us the money we can educate them in our theological seminary and send them forth to complete the evangelization of this land."

Here then is the great and effectual *door* open before the Church in our day. To enter this door there must be—

THE OPEN HEART

By *the Open Heart* we mean a heart which takes in the world need and the world opportunity. Our heart should not only be opened, but should be responsive.

Geraldine Guinness Taylor, the historian of the China-Inland mission, and one of its devoted workers, says she was moved to undertake the work in China first by two lines of a poem which her father, H. Grattan Guinness, had written. The two lines were these:

"Ten million a month in China
Are dying without God."

The Open Door means the opportunity in our generation to give the teeming millions in Japan, Korea, China, India, Africa and Latin America, where our own mission fields are, the opportunity to hear the glad tidings of salvation.

It also means the opportunity to minister to their desperate physical needs, seen in the awful prevalence and fatality of preventable diseases; the dire poverty and utter ignorance; the lack of everything that renders life desirable in our own favored land.

May we then have hearts large enough to take in the needs of the world, sympathetic and loyal to Christ, so as to respond to the call of the *Open Door.*

THE OPEN EYE

The prophet's prayer for the young man at Dothan was, "Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man and he saw." Our own young men and our young women need a like divinely given vision. The question which confronts every young Christian is something like this: I have but one life to live, where can I best lay out that life for the glory of God and the good of the world? And the vision that many of our young people need is to see in that *Open Door* the outstretched hands of the millions of the heathen, as they are now saying, "Come over and help us."

Do our young doctors and nurses in training know that there are mission hospitals with splendid equipment now closed because there are no physicians and no nurses to work in them? Have you read the story that comes from every one of our mission fields of missionaries dying or in failing health, leaving promising fields unoccupied and hopeful work to lanquish and die out?

And what is needed is not only a vision of the world-wide need but a vision of the Man of Calvary who says, "I gave me life for thee, what hast thou given for me?"

THE OPEN HAND

By this we mean the hand which fills the mission treasuries, and supplies the means not only to sustain but greatly enlarge the work. Again we refer to Paul Kanamori. One other thing that he said well deserves to be repeated here. He said, "You are sending out hundreds of missionaries, but you ought to send out thousands. You are giving your money by the thousand dollars, you ought to give it by the million."

In some cases, perhaps many, the power to give has been very greatly increased. Money has poured into the laps of some of our people in an overflowing stream. With the enlarged ability there should be the *open hand* as never before.

Remember Carey's famous saying, "I will go down into the pit if you will hold the rope." *The Open Hand* holds the "rope" and that rope is made up of two strands, Prayers and Offerings. The world's Open Door calls for prayer with unparalleled faith and fervor, and gifts to sustain the work on a scale hitherto unheard of.

In presenting the Open Door above we have looked on it wholly from the wider field of foreign lands. Yet the same Open Door of need and opportunity is just at hand here at home.

The Open Door League

PLEDGE CARD

In view of the Open Door which God has now set before His people for giving the gospel to the whole world, and feeling my obligation to him who has bought me with his own precious blood, I hereby promise and oblige myself to do all that is in me to enter this Open Door with my prayers, my means, and, if possible, in person.

Signed.....

Sign, cut out, and put in your Bible for daily reminder

"WESTWARD, HO!"

NO one thinks or speaks of the West except in terms of magnificent distances. The smallest State beyond the Mississippi is larger by far than the largest on the east. Its fictitious boundaries are invented to impress the imagination with the ideas of vastness because ordinary figures are inaedquate: "Bounded on the north by the Aurora Borealis, on the east by the rising sun, on the south by the Equator, and on the west by the *Day of Judgment.*" The public speaker cannot bring himself in his addresses to say tamely "the west." It is invariably "the *great* West." Dr. Josiah Strong, as no other man, conveys his thought in striking terms: "The West is characterized by largeness. Mountains, rivers, railways, ranches, herds, crops, business transactions, ideas; even men's virtues and vices are cyclopean. All seem to have taken a touch of vastness from the mighty horizon. Western stories are on the same large scale, so large, indeed, that it often takes a dozen Eastern men to believe one of them."

The West is characterized by transition. Barren plains are converted into important cities overnight. Fortunes are made or lost in a day. It is the land of opportunity.

It is equally true in the religious sphere, that the Church "must take the current when it serves"; or else the forces of evil will organize the plastic opportunities. Illustrations might be furnished indefinitely. Hugo, Oklahoma, comes to the front just at this time. In his first visit to the West the writer saw a few shacks where a new railroad was expected to cross the main line of the Frisco. Today the city is growing by leaps and bounds, and bids fair to become the inland metropolis of that section. A Presbyterian church was organized with four members because of the future promise

of the place. It had a strenuous struggle for existence. To-day it numbers more than 200 members, pays its pastor a handsome salary, and is erecting a $60,000 church. The same story could be told of Dallas, Fort Worth, and most of the great cities of the West.

However, the most appealing consideration in regard to the West is its spiritual need. In this strenuous age spiritual forces are subjected to a terrific struggle everywhere, even in the East, where strong organization counts tremendously in the conflict; but in the West church members are like trees transplanted in their maturity. They do not easily root themselves in new soil. The spirit of commercialism is a current too strong for any except experienced Christians. The tide is away from Church and Christ. Doubtless this is the explanation of the fact that the United States census shows that 82 per cent. of the population of Oklahoma is without the Church. States like Oklahoma and Texas, despite all the evangelistic efforts of the various churches, contain each more than a million lost souls—harder to reach—and therefore in a more dangerous state than if they were in the heart of Africa. Of such Christ said, "It shall be more tolerable for the land of Sodom in the day of judgment"—because privilege is the measure of responsibility. Though they be inexcusable, it does not excuse us, if we leave them to their fate. It is not enough to say, they have had Gospel privileges in the East. The obligation is upon the Church to follow its emigrating children and "compel them to come" into the Kingdom. This spiritual need calls, our past successes encourage, and the Master holds us responsible to the extent of our ability. The West must be evangelized for its own sake, for our sake, and for Christ's sake.

CAMPAGNA.

ROBERT E. BROWN.

Dedicated to the People of the Plains.

Wide as the boundless rolling plain,
Where grateful herds serenely feed,
Thy love, oh God, doth us sustain,
And meets the breadth of all our need.

High as the hills eternal stand,
To Thee, oh God, our song we raise;
The blessings of a bounteous land
Incite our hearts to lofty praise.

Sweet as the calm, when sun is low,
Which falls alike o'er plain and sea,
Is that blest thought the faithful know,
Our solitude is shared by Thee.

As rolls the world of time and space,
Directed by divine control,
At work or rest we know Thy grace,
That guides the mind and fills the soul.

—*The American Missionary.*

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

BOX 330, NASHVILLE, TENN.

MONTHLY TOPIC: REFORMS OF ADMINISTRATION—KOREA.

J. FAIRMAN PRESTON.

CONSIDERATION of this subject is unintelligible unless one keeps in mind two things: First, the imperial policy in Korea; and, secondly, the conditions—political, educational, social and religious—under the military administration of the peninsula which brought about the upheaval of last year and the nation-wide demand for reform.

An adequate consideration of the second point would demand a separate article; but enough has been published during the past year to convince the most skeptical that military rule is much the same the world over, and that in Korea many abuses, oppressions and tyrannies characterized an administration, which, nevertheless, bestowed many material benefits upon a poverty-stricken people.

Perhaps the best summary of those reforms needed with respect to the propagation of religion, and giving incidentally a startling picture of actual conditions prevailing under the military regime, is to be found in the "Suggestions of Reform" drawn up last fall by the Federal Council of Missionaries in Korea, and published in all the papers.

Consideration of the first point enumerated—the imperial policy—is much simpler. It can be succinctly stated in one word, "assimilation." In 1907 when a protectorate was first declared, it was with the avowed purpose of preserving the liberty and integrity of Korea as against possible aggression of foreign countries. But in 1910 the country was suddenly annexed. Korea was not only made an integral part of the Japanese empire, but it was proposed to make the Koreans into thorough-going Japanese—the native language, literature, history and civilization to be eventually abolished and that of Japan substituted. This policy, as might have been foreseen, proved a complete failure. The two peoples, equals in intellectual calibre, drew farther apart instead of closer together. It may be safely said that it was this fatal denationalizing policy which was the chief cause of the mammoth national protest of last year against Japanese rule and which, it is to be feared, will continue to foment unrest as long as pursued.

The passive uprising of the people was met by brute military force and ruthlessly suppressed; but one result was the issuance, in August of last year, of an imperial rescript assuring the Koreans of fair and impartial treatment and, while promising reforms of administration, reaffirmed the policy of assimilation. The Koreans, however, are determined to preserve their nationality—they naturally desire to remain Koreans; hence the reforms demanded by them and most acceptable to them will be those which promote this end; while the reforms that will be most readily granted by the government will be such as most readily promote its own opposite policy of denationalization. Now since the oppressions of the military regime complained of grew out of a thorough-going attempt to carry out the imperial policy of assimilation, the question naturally arises, What reforms of administration will the government be likely to grant? Premier Hara, in interpreting the imperial rescript when it was issued, answered the question by promising that "all differences between Korea and Japan proper in matters of education, industry and the civil service are to be obliterated"; and "no distinctions

or inequalities are to be allowed to exist between the two peoples." It is evident from this, then, that Japan professes to understand the cause of the unrest in Korea as harsh and discriminating treatment of the Koreans by government officials, and she will endeavor, by removing the cause to pacify the people and carry out her national policy. We may expect, therefore, that any modification of former administration methods will follow the two lines indicated by the imperial rescript and the premier's interpretation.

In the light of this statement, let us review what has been already done or proposed in Korea to carry out this policy.

Four CIVIL REFORMS may be mentioned:

1. The former governor-general—a general of the army and reactionary militarist—has been replaced by Admiral Saito, of the navy. There was general disappointment in that a civilian was not appointed, but the improvement consists in two things: First, the personality of the new official, who, though identified with the militarists and a bureaucrat, is reputed to be genial, open-minded and liberally inclined. Second, the new governor-general is to be responsible to the Japanese parliament (diet) and not alone to the throne as formerly. The value of this provision will be enhanced with the growing increase in power of the diet, now often overshadowed by the elder statesmen, who work behind the scenes and influence the throne.

2. The gendarmes have been replaced by the police. It is true that the change was accomplished mostly by a change of uniforms, the former soldiers now serving as police, but their control is different. Formerly they were responsible to a lieutenant-general of the province, who was in turn responsible to the governor-general—all with absolute military authority. Now they are responsible to the governor of the province, who is in turn responsible to a newly created department of police affairs of the government general, which is non-military. If this does no more than substitute absolute military authority, from which there was no appeal, for a somewhat more limited civil authority, with possible appeal, it will be in principle a step in advance, though in practice the police system has "third degree" methods all its own, and the difference may be more apparent than real for some time to come.

4. It is proposed to abolish the flogging of criminals. In Japan proper this has been abolished for years and no Japanese can be flogged; but this provision of the old criminal code of Korea was retained when that country was annexed, so that "ninety days, ninety yen, or ninety strokes" has been the usual sentence. Since the Koreans seldom had the money to pay the fine, it has been considered by the authorities more humane and far cheaper to "beat them and let them go." The proposed reform will hardly be put into effect until more jail room can be provided for the crowds of political offenders.

5. The press is to be given more freedom. Heretofore the newspapers in Korea have been semi-official, edited by Japanese. License to run a newspaper will now, for the first time, be granted to the Koreans, subject, of course, to the rigid censorship laws. Latest reports indicate that the Koreans will be unable to carry on a newspaper under the conditions imposed. This is what might have been predicted, for there is little real freedom of the press even in Japan proper. In this connection it may be said that for the first time permission has been granted to the one Christian newspaper to publish certain items of secular news.

Social and industrial reforms. The outstanding item under this head is permission to the Koreans to organize companies for commercial and industrial development. Heretofore it has been impossible to organize without taking in Japanese as partners, and it took many months or years to secure a permit. Such hampering regulations have been removed and now hundreds of purely Korean companies are being formed, capitalized at

anything from a few thousand to several million yen.

Another gratifying reform that will soothe much irritation is revision of the regulations concerning burial of the dead. The former regime had decreed that burial could be made only in public cemeteries established in each district; now the Koreans are again privileged to select family burial plots on the hill sides according to native custom.

Educational. The concessions granted to schools are also directed towards removing some of the glaring inequalities in the treatment of the two peoples. Korean children will now be admitted at the age of six instead of eight. The school period will be lengthened by two years. The rigid teaching schedule prescribed may now be slightly modified within certain limits. The time allotted to the teaching of the Japanese language has been slightly reduced and a foreign language may be taught. Koreans may now be principals of primary schools and eighteen were appointed soon after this revision was announced.

A significant *omission,* in view of the national policy, is a concession allowing the use of the Korean language in teaching.

Another serious omission, from the native standpoint, is this: even with the two years which have been added to the period of the schools for Koreans, Japanese students (who are taught in separate schools) are still given one year more of high school than the Koreans. Japanese can therefore enter the higher educational institutions in Japan without handicap; but the Korean, before he is able to pursue his education any higher, must make up an extra year somewhere. The government makes no provision for it; the mission schools, if they teach the Bible, will afford him no relief (as will be presently explained); he cannot go abroad. Moreover, there is as yet no university provided in the Korean educational system for the hundreds who desire a higher education.

The government has announced that 400 new schools will be established in four years' time, providing education for about 80,000 more Korean children in addition to the 70,000 now in the public schools. But there are two million Korean children of school age, only one in fifteen of whom are in public or private schools.

All this is of intense interest, not only because our mission schools are all under these school regulations prescribed by the government, but because it indicates how wide the field is for Christian education.

The Bible in the schools. A reform of chief interest is modification of the regulations with regard to teaching the Bible in Christian schools. Reports indicate that Korea is now to be put on a par with Japan proper in this regard, and the Bible may be taught in the curriculum and religious exercises held in the school, with the handicap of no official recognition of the institution as a school. This is a serious handicap; for no graduates of an unrecognized school may enter a government institution of higher learning or hold any kind of government office. Nevertheless, even with this handicap Christian schools in Korea will be able to carry on, and thus is removed the menace which has hung over our schools since 1915, since which time no new schools have been established. Scores of schools closed at that time may now be reopened and new schools founded. In this connection we should be reminded that such Christian schools as yielded to pressure and took out a permit under the drastic educational regulations of 1915 are *recognized* schools and as such will not now be permitted to teach the Bible or hold religious exercises.

As to reforms in connection with the propagation of religion, so sorely needed, the writer has heard nothing whatever and the presumption is that none have been proposed by the government, except that of religion in the schools. At best we cannot expect any better treatment of Christianity in Korea than in Japan proper, but we can expect and press for equal treatment: for this is

in line with the spirit of the reseript. As yet espionage is as strict as ever and venemous attacks upon both Christians and missionaries continue in the press. Christianity does not appear to have suffered in the estimation of the Korean people, however; but on the contrary, churches, schools and hospitals are crowded and the opportunity for preaching the Gospel greater than ever before.

The outstanding fact is that the Church in Korea has emerged from her trying experiences stronger, more consecrated and more determined in the task of lifting up before lost men a crucified and risen Saviour. Let us hope that the time will not be long before Japan will realize that Christianity is the handmaid, not the enemy, of good government and, to say least, the mightiest bulwark against the moral corruption that threatens the life of the nation.

CHRISTIAN EDUCATION IN JAPAN.

REV. C. A. LOGAN.

CHRISTIAN kindergarters have flourished, and these little children who have come under the influence of missionaries and Christian teachers are not likely to forget the Saviour and the Christian spirit.

The Japanese government undertakes to do all the work during the eight years of the grammar school, and during that time the minds of the students are filled with Japanese traditions and the spirit of loyalty.

Many missionaries and Christian teachers endeavour to reach children of the grammar school age by means of Sunday schools and children's meetings conducted every day. There are about 2,500 Sunday schools with 150,000 pupils in the empire. Only one child in fifty is being taught. The force of workers is too small.

The government does not attempt to give an universal education above the grammar school grades, and has provided high schools sufficient to accommodate only fifty per cent. of the applicants.

Finding this field of opportunity, most of the Christian missions have established high schools for students from fourteen to eighteen years of age. These Christian schools are doing some of the most effective work in the land, producing men of the Christian type, who go out to occupy positions of trust and prominence, and become the pillars of the church. In this class, we have a girl's school in Nagoya, the Golden Castle Girls' School, and under the leadership of Mr. Ichimura and Miss Leila Kirtland, it is doing a splendid work with its 250 girls.

Unfortunately, we have no High School or Junior College for boys. And some of our own Japanese preachers resent that fact. One of them said to me: "It is a great misfortune that this field was allotted to the Southern Presbyterians, for they have never built us a school. If it had been assigned to the Northern Presbyterians, or any of the other Presbyterian missions, they would have built us a school." And they would! This was disagreeable to hear, but it is true. For the Northern Presbyterians have their college in Tokyo with 500 boys. The German Reformed have one in Sendai. The Dutch Reformed have one in Nagasaki. The Congregational Mission has the Doshisha in Kyoto. The Baptists have a new one in Yokohama. The Lutherans have one in Kumamoto. The Southern Methodists have the Kwansei Gakrim in Kobe with 1,400 students, and the Northern Methodists have their Aoyama in Tokyo with 1,500. The Episcopalians have a college in Tokyo, and the Church Missionary Society has one in Osaka.

Really, I believe we are the only respectable mission in Japan that has no High School or Junior College for boys, and we are lagging behind in our responsibility to our field. Fifty per cent. of the young men who want a high school education are turned away for lack of equipment.

Now, we have a Theological School, and it has given us about fifty preachers. But how would you like to undertake to run Union Theological Seminary, if there were no Hampden-Sidney or Davidson or Washington and Lee to feed it, or how would you like to run Kentucky Theological School, if there were no Center College or Westminster to prepare the students? Really, it is almost an impossible task.

And the preachers are not all of it, we must train our constituency, and develop leaders for all branches of the life of the nation—men in whom abideth the Spirit of the living God.

Two educators, preferably men who have had experience in our colleges in America, could go to Japan and found such an institution. They would associate with them Japanese teachers of Christian spirit, and by the time the first class is graduated in five years have a school of 400 or 500 students. There must be educators in our Church who will do this thing for the Lord.

And surely there are some stewards of the Lord who are willing to give $100,000 to found such a school. Build a Junior College rather than a hospital for Japan.

A FIELD OF OPPORTUNITY.

REV. C. A. LOGAN.

TO the missionary who loves to preach the gospel, Japan is a land of opportunity. If his heart is set on making Christ known to the 30,000,000 people who have not heard of him, he can find many avenues of approach to them. Of course, the regular work done in his home, the church and Sunday school will take much of his time and produce the most results. But men with hearts aflame are finding many new openings. They travel on passes issued by the Railway Bureau and speak in the railroad stations. An order from the superintendent has already notified the stationmasters of his schedule, so they assemble the clerks and sectionhands and men who handle the freight, and pay close attention to the message.

They get invitations from the chiefs of police to come to the police stations and address the police on ethical subjects. I have seen as many as one hundred and fifty policemen listen to a Christian preacher lecture for an hour and a half on Christian morals and religion, and gladly receive the gospels to continue their studies.

In many places it is possible to get into the postoffices. And the postoffice in Japan is not a place to be despised as a preaching place, because so many clerks are employed there. For they not only handle the mails and deliver to every home in the empire, but they handle the local and long-distance telephones, transmit telegrams, conduct a savings bank, deliver parcel post, insure your life without a medical examination, spread broadcast your advertisements, and collect your bills and deposit them on your account. It takes many clerks to do all of this work, so an invitation to the postoffice assures the preacher of an audience. The hundreds of postoffices in Tokyo and other cities have welcomed Christian evangelists and their message.

Some men pitch tents in the towns where the gospel has never been preached. It is a problem to get enough level land that is not cultivated on which to pitch a small tent, but they find it on dry shoals in the river, or in a farmer's threshing floor. One of the evangelists in charge of a tent wrote recently that he had pitched the tent in forty towns during the past season, preached one hundred nights and gathered audiences totalling 30,000 people.

Mr. Kanamori, the greatest evangelist in Japan, preaches in the theatres. The Christians make the preparations, and

thoroughly advertise the meeting, and assemble the audiences. Mr. Kanamori preaches the same sermon every night. It takes three hours to deliver it. His themes are God, sin and salvation. In four years he has preached that sermon 800 times to 313,000 people, and 48,313 signed the decision cards stating that they desired to become followers of Christ.

A Japanese pastor recently said, "I believe the public at large now feels that Christianity is a religion of Japan, and not of any foreign country. It is naturalized now." And certain it is that the Christians hope and confidently believe that Japan will some day become a Christian nation.

Hospital Staff of the Ellen Lavine Graham Hospital, Kwangju, Korea.

A ROAD GRAVE.

L. T. NEWLAND.

I was one of a crowd that was passing along a road when we came upon your last resting place. It was just a mound of red, raw clay, as yet rough and unshapely from its recent turning, but rapidly being rounded and smoothed by the feet of man and beast. Hundreds had passed since that dark night when you were placed in your road grave, but they gave you no thought save to curse the pile of dirt that blocked the middle of their pathway. But when I stumbled upon that pile of earth that marks your last resting place and supposed shame, I could not take my mind off the tragedy of your young life.

I probably never saw you, but I have seen hundreds just like you who live under the curse that fell on you. I know you were just an ordinary Korean girl. When

you made your appearance in the world your mother was either cursed or beaten by your enraged father, who could not forgive you the crime of being a girl when he wanted a boy. You never knew more than suppressed toleration from your father, though your mother, whose rough tongue blistered your soul when your father was around, was gentle and kind to you in secret. I expect many a time you wondered at the sad and pitying look in your mother's eye as she saw you all unconsciously entering upon the tragedy of being a woman in a heathen land.

You spent a fairly happy childhood, for, though you had no toys of any sort and were a little slave to your brothers, and rarely knew the time when there wasn't a baby strapped to your back, yet you played hop-scotch, I-can-beat-you and other Korean games. You were often hungry, for food was scarce and father and the boys got the lion's share. Yet childhood is easily amused and quickly forgets, so those days were not altogether unhappy.

Then when you were about twelve years old you began to hear father and mother talk about selling you in marriage. You did not know what it meant or involved, but with the example of your mother before you you were filled with a nameless dread and you wished it wasn't the unchangeable custom for all Korean girls to be married. About this time your carefree life in the streets was curtailed and you were kept in the woman's quarters in the back yard. Your mother taught you all she knew about housekeeping and sewing and the simple rules of a Korean home. You were also carefully instructed in the rules of spirit worship, though I suspect you often fell asleep before the ceremony was finished. As a mark of

General view of the Men's Leper home. The women's place is about one-quarter mile removed. You can see a nice two-story brick building to the right which accommodates about 50. This cost just $1,000, though now it would cost more.

To the extreme left is the Church, a most important place for the lepers. Every Korean would like to be a scholar and there is no greater privilege than to be allowed to study. From the day of their arrival the lepers are taught to read and write by the other lepers and many of them make wonderful progress in Bible study.

special favor, you were allowed to wail on the anniversary of the death of your great grandfather, who had died fifty years before you were born. Your father seemed at last to take some interest in your existence, your food was better, your clothes more plentiful and you heard him say that your future husband ought to give at least $50.00 for you.

It was just at this time when you began to think that perhaps life was worth living that you fell sick of a slow fever. Countless mosquitoes and flies had done their work and you were racked with pain. Never had you been so important in the eyes of the household. You were doped with nauseating medicines and though burning up with fever your room was closed tight, a large fire built and no water was allowed. The sorcerer danced and beat his drum until you felt that your head would split. As you grew worse your mother seemed to struggle between fear and love, while your father withdrew all together and showed no interest in your life or death. As for you, sickness had robbed your mind of power to think and even terrible death seemed preferable to your drab and loveless existence. Then came the last night when it was evident that your life had spent itself and you dimly sensed the preparations going on. The sorcerers and sorceresses were busy driving out the evil spirits, their hideous din breaking through even the shadow of death that had gathered around you. They waited around your body like vultures impatiently waiting for your soul to leave the body so they could cleanse the room of your disgraceful presence.

The rest can be quickly told. As soon

This shows the lepers making brick, also the women's home, the well, the brick kiln, gardens on the hillside, a washout on the line and to the right is a new ward being built by the lepers themselves. Down to the left is the bull circle. In this dirt and water is placed and a big bull is led around by the nose, he acting as the mud mixer. This mud is then used for making brick. Here the lepers make about 2,000 brick a day, and tiles besides. The lepers are delighted that they are able now to do so much about their own place. Formerly all this was hired done.
The bricks are burned in a kiln on which two men are standing.

as you died the room was vigorously cleansed of your departed and disgraced spirit; your lips sewed together by an old hag to keep the evil spirit that had possessed you from getting out into the room. You were bundled up in a piece of worn-out dirty matting and carried to this hole in the road by a half-drunk coolie. There you were buried face upward so that every passer-by might step on your face and expiate your shame.

What was your crime? It was simply that you were a girl and died before you could be married, for the beautiful doctrines of Buddha are that woman is a lower animal and can atone for her existence only by being married and bearing sons.

There you lie, disgraced, unloved, outraged. Your father yet curses the spot and your mother has never been near since you were buried there. The ponderous ox crushes in your helpless face, the unclean dogs fight over your mound; the feet of careless passersby sift dust on your grave. No one has ever loved you, no one loves the thousands who are yet alive in this land save as the Gospel of Jesus Christ brings you life and hope and freedom. You American mother who follow with breaking heart that little white casket, and deck with perennial flowers that little green mound in the nearby cemetery and keep fresh in your heart the memory of your own loved and departed daughter, think of this lonely road grave in Korea and remember that your daughter would be in a similar grave were it not for the fact that you live in a land that knows Christ, and remembering make it possible for more girls in Chosen to know the Christ you know and love.

FORD PARTS.

S. DWIGHT WINN.

WHEN the people of that grand old church in the Valley of Virginia—New Providence—decided to give their missionary pastor a car, they, nor he, perhaps, did not realize just what part it would play in his work.

One thing was foreseen—the saving of time and physical strength on the long journeys to his distant mountain field Whereas in his Fordless days he used to ride all day—forty-five miles over the mountains to the center of his field, and then preach that night, now his car takes him there in about three hours. It is easy to figure the tremendous saving in time and strength this is. When one has returned from furlough to find that instead of one extensive territory with twelve churches in it, two with thirty-four churches in them are under his care. a saving like this is of the greatest value.

The following incidents may illustrate some of the "parts" not foreseen:

One day my loal-coolie and I were spinning along on our way home after a two-weeks' trip. We were about fifteen miles out from Chunju at the head of the "first Pass" and so had a long down grade spin into the city. Two old men who seemed to have come a long journey were just ahead—trying to decide which side of the road was safest—when we stopped the car and asked them if they wanted to ride. I began to have sympathy with the "Dollivers," as these men both refused, saying they couldn't think of such a thing! Suspecting the reason, I told them I was not running the car for pay, but was riding to Chunju myself and had the back seat empty, and if they wanted to go with me they were welcome. They were evidently astonished, for one of them said: "Is there any such word as that?" Being assured that there was, they climbed in and had the time of their lives. They had expected to walk a few miles further, spend the night at an inn and go on into Chunju the next day, but after a few minutes of thrilling experience in the car they found themselves at the end of their journey! It would be a wonderful story they carried back to their distant mountain home. With it they surely must have carried the story of the Jesus-doctrine,

which, it was explained to them, is just as free as their ride had been; that just as they had believed the missionary and gotten into his car, so they might believe Jesus and receive eternal life.

One Sunday morning my father was to preach to the Koreans at a nearby country church, with his son as interpreter. On our way through the city a mother in Israel among the Korean Christians greeted me with a smile and the information that she was going out with us! About half-way to the church at which we were to have service was a group of women, who at our meetings in Chunju in March had expressed a desire to become Christians. It was to instruct and encourage these women that old Mrs. Chung was going that Sunday. Fortunately, there was room enough for her in the car.

My host for a week under the shadow of Cheedee San, the highest mountain in Southern Korea, came out to the preaching service one day with his little grandson strapped to his back. His only grandson, he was a little fellow, four years old and blind! When he was about a year old some one recommended a soddering acid as an eye wash for the child who was suffering with sore eyes. It was faithfully applied and the little fellow has not seen since. "Is there any hope if we could get him into the American hospital?" I was forced to answer that I could not say, but thought by all means they should take him there and give him every possible chance. Difficulties of the trip were discussed and solved by another Ford "part." It was arranged that on my return to Chunju the old grandfather and the little blind boy should occupy that back seat. A noisy trip home it was, for half the way the child wept at the top of his voice, until exhausted with efforts to quiet him, the old man had the bright idea of carrying him on his back in the fashion he was used to. So the rest of the journey riding on his grandfather's back the little one was perfectly happy and never whimpered again. At the hospital it was found that there was no hope that the child would ever see, so it was with very sad hearts they went home again; yet they were so very grateful for the kindness they had received at the hands of the Christian Koreans and the missionaries, for during these days they had come under Christian influences for the first time. Under the blessing of God this Ford "part" may prove the means of opening up this section to the Gospel, for there is not one Christian within ten miles of this man's home. And we hope, too, that the way may be opened to send this blind boy to the school for blind children in Pyeng Yang.

Once in a while some of the missionaries in the station enjoy an outing in the car—a ride on one of the beautiful roads leading out from the city, or a trip to some nearby point of interest. Recently a birthday was celebrated by an excursion to the Golden Mountain Temple, one of the oldest and most interesting of the Buddhist temples, which contains three images more than thirty feet high and some five hundred smaller idols.

So, not those parts catalogued and advertised as obtainable in any part of the land are meant here; but the parts a Ford car can play in the great business of making the Gospel known to the people of a heathen land.

Chunju, Korea.

OH PO IM.

J. S. NISBET.

SOME girls are pretty and some are good and some are neither. Well, Po Im is good. Do you want some one to do a thoughtful thing for some other school girl? Call Po Im? Do you want some one to be responsible for a crowd of recalcitrant little fellows. Call for Po Im? Do you see that girl that is helping the principal climb that steep and slippery hill on a snowy day, that is Po Im. Well, who is Po Im anyway? Oh, she is just a school girl from a non-Christian home. She has some cousins and an uncle and an aunt who are Christians, but her own home has nothing to do with the new religion. But Po Im has found her Saviour and he is very dear to her, and every night she prays for her father and mother that they, too, may find this Saviour.

Arrangements are made to send her in marriage to a non-Christian, but Po Im says that she does not want to marry such a one and she talks and talks and outtalks her parents and they break the engagement and she is allowed to continue in school, though the parents will not support her financially.

After a few years arrangements are again made to send her in marriage, this time to a man that is said to be a Christian, but Po Im has her doubts and she investigates. His Christianity is questionable and she again talks her parents out of the marriage, and continues to pray and preach. So the mother attends church and then the father attends church, one brother came out in the open as a Christian and is active in the work, and it looks like all of Po Im's family might soon be Christians.

She is one sweet-spirited school girl that loved Mrs. Nisbet and that Mrs. Nisbet dearly loved and trusted. There is no power like the power of the heart.

Oh Po Im at Mrs. Nisbet's left in front.

MR. KWAK.

J. S. NISBET.

The delicate, refined lines of the scholar mark his face. For hours he has sat and looked at the form of Buddha, hoping to become free from the degrading materialism of the world, etherialised as it were; but finding it of no real avail, he sought satisfaction in the better way and for years has been learning more of the Master by daily Bible study and service. For six years he was a most efficien teacher in the girls' school at Mokpo.

The arrow points toward Mr. Kwak; the others are his family.

But he wanted to be a moksa, and give his life to telling his fellows the story of the cross. In pursuing his studies for the ministry, he was of necessity away from the school so much that it seemed best to secure another teacher and have Mr. Kwak do directly evangelistic work, and therefore he became a helper in the field supervised by Rev. J. S. Nisbet, D. D. In this work he was very popular and last year he went to Pyengyang to enter the seminary to continue his studies, but the political agitation prevented the seminary from holding the spring session and Mr. Kwak after some days returned to Mokpo.

Mr. Kwak, his wife and son.

The quiet scholar had shown but little fire, and we had not thought of him as taking part in the demonstrations, the fire in the north had been so hot that he began to burn within and on Sunday when he closed his address to the church after his return from the north, he could not keep the smoldering flames under control. The next day he was called to the police station and for over a year he did not return to his family.

During that time, he taught the Bible daily to a large number of those, who, like himself, were held in custody. So in the prison he held a year's Bible study, with a large and regular class. Now what of it?

We hear of fine young men who for love of their country had been unable to hold their tongues, men of wealth and standing, after a year of this Bible study, who are now seeking to establish churches here and there, wherever their homes may be.

Mr. Kwak is frail of body, but much sought for as a worker, and we are wishing for the day when he shall be a full-fledged moksa.

KOREAN MEDICINE.

M. O. ROBERTSON, M. D.

IT has been said that those visiting the Orient for a few weeks can easily write a book on the subject, and those living in the Orient for a year can write an interesting paper, and those residing longer than one year can hardly write an interesting post card. This statement no doubt has some truth in it, as we are prone to become accustomed to the sights we see daily, and the things which attracted our attention at first no longer hold our interest. It is probably useless for me to state that I belong to the "Post card" class.

Having lived in Korea for five years, having been exposed to the medical board at Tokyo, the Japanese police during the Korean Independence movement, and a few other minor incidents, the every-day occurrences have grown quite common to me. However, as I turn back the pages of my memory a few things are still impressed thereon.

The Korean needle as used in medicine is not forgotten, I have heard much and have seen many evidences of its use, and on one occasion witnessed its use. The Korean needle as used by the native practitioner, is about the size of a darning needle, and is somewhat the same shape of an American darning needle, and is used for many and various diseases. The case in which I saw it used was a case of tuberculosis of the hip in a small child. The native doctor claimed that by the use of one treatment he could give complete relief, and no wonder the ignorant people believe and submit, he talked with such confidence that he almost convinced even me that something would really happen. I insisted that before it could be used the needles must be boiled, and saw to that myself. He stated that he always sterilized them before use, and when asked how he did it, he gave a demonstration of his very simple method of sterilization, which consisted in rubbing them through his hair, which he claimed heated them so hot that all the bacteria were killed. After everything was ready he ran his finger down the leg to locate the exact point the needle should be stuck, and introduced it about one-half inch. Three needles were used, one at point about half way between the knee and the ankle, one just above the ankle, and one about two-thirds distance from ankle to the end of the big toe. The needles were introduced one at a time, beginning above and coming down, and after the introduction of each needle the practitioner claimed the child walked better, having made her walk to and fro across the floor during the treatment. After each needle was withdrawn a finger or thumb was placed over the point of entrance to prevent air from entering the opening made by the needle. He stated that if any air entered the hole that a cure would not result. The result I never learned, the Korean doctor stated that the leg would get entirely well and his statement satisfied all present, except the writer.

I have later learned that the needles are used for indigestion also, introducing them entirely through the abdominal wall. One man, not a physician, but an American, civil engineer, living in Korea, told me that he saw a spike nail heated and introduced half its length into a Korean's abdomen. This must be rather common. I operated on one patient and found adhesions all through his intestines, evidently due to the same treatment.

I have had a few babies brought to the clinic with erysipelas on an arm and this needle had been used at the shoulder to prevent the disease from spreading, and there was a place sloughed out to the depth to which the needle had been introduced, large enough to conceal one finger, and the little arm looked as though it would come off.

This is one of the many absurd and cruel things used in Korea for the treatment of the sick, many other things are engraved on the tablets of my memory even at this late date, and if this paper finds its way beyond the waste basket, more will follow. May I ask your prayers for God's help on this battle front.

IN AND AROUND KASHING AND WUSIH.

REV. J. Y. MCGINNIS.

IN THE October number of the *National Geographic Magazine* there was an article with this striking heading, "A Vanishing People of the South Seas."

We have heard so much about the astonishing rate of increase in the population of China (not to say alarming), that one would hardly believe it when told that there are parts of China where the death rate is greater than the birth rate.

I have studied the problem with great interest for eleven years, and I am convinced that this fact is true in the field of which Kashing is the center. What the reason may be, I do not know, but I believe that the fact is settled beyond question.

Do not, however, think for a moment that this, or any other part of China is actually being depopulated. As fast as the natives of the country around Kashing disappear from the face of the earth their places are taken by others from the north, west or south.

First, the natives. Our work, then, is among two distinct classes of people who vary from being just ordinary weak people, to the lowest, and most contemptible stages of physical, mental, and moral degeneracy. Next, the incomers, who, for the most part, are fairly good people. But they take very little interest in the welfare of their adopted home. What they wish to do more than anything else is to make money as fast as they can, and get back to their old home as quickly as possible, taking more away from this benighted section than they have brought here.

With the country in the hands of these two classes of people you will not be surprised when I tell you that loafing, gambling, and tea-drinking seem to be the principle industries (?) of the country, and that dirt, dilapidation and decay are written everywhere.

Of one thing there is absolutely no doubt. These people need the Gospel, and we are here for the express purpose of applying the Gospel remedy to their desperate needs, and with what success, you shall hear.

One of my favorite texts is the Fourth Commandment. I do not have to emphasize the resting part, however. They are past masters in the art of resting. I emphasize the SIX DAYS SHALT THOU LABOR part.

The first one of my six outstations that I will mention is called Boh-yon. It is about ten miles nearly west (just a little south) of here, and most of the distance is covered by traveling on the famous Grand Canal.

About half of the population in the country surrounding Boh-yon has become extinct, and their places have been taken by people from other parts of China. Much more than half, however, of the physical and mental strength of the people, and strength of purpose, reside in the incoming people.

The pastor himself is from Ning-po, and the Ning-po people are known the world over for their strong and aggressive brains. The pastor is only a fairly good example of this strength and aggressiveness. But he is a man of deep and abiding zeal and faith, and has done a good work. He has been there for more than twenty years, and although much good work has been done by Dr. Price, Miss Rebecca Wilson, and doubtless others, I think the pastor, Mr. Tong, deserves the credit for most of it. I have worked in connection with the church for eleven years.

There are eighty-three Christians at Boh-yon, according to the most recent account that I have.

I sincerely believe that it will be hard to find eighty-three people anywhere for whom the Gospel has accomplished more than for these people. They know a lot about their Bible, love it fervently, and have a high standard of life.

They are not famous for their zeal in aggressive Christian work, and will prob-

ably never set the world on fire. But when one considers that their lives are spent in what would be described in America as an undrained swamp, with life-long warfare against malaria, elephantiasis, hookworm, tuberculosis, and lots of other diseases, I think that they have lots more on the credit side than the debit side of their ledger.

The pastor of the large and important church here at Kashing is one of the Boh-yon Christians, and I heard him tell last Sunday how strong the opposition of his whole family was to Christianity in the early days when Mr. Tong used to visit them. While Mr. Tong was present they would have to treat him with a show of courtesy, but no doubt Mr. Tong could easily see how shallow and false it was. Immediately after Mr. Tong's departure they would go through the heathen rite known as "sending the evil spirit away with a bowl of rice." The rite was performed partly in fun, partly to vent their spleen at his visiting them, and I have no doubt, partly, by some with the feeling that they would be safer to perform the rite than not to do so. The insinuation in the performance of this rite was that Mr. Tong was an evil spirit and the sooner gone the better. The rite was quickly performed and was finished by slamming the door in the face of the "evil spirit." Mr. Tong could easily hear the slamming of the door, and could quite easily surmise that they were going through this ceremony, or at any rate, were glad that he was gone. There are now four generations of Christians in the family to which the pastor belongs, and of which he is the second generation. I do not know what the total number is, but twenty or thirty, I should think, in this large family.

The outstanding Christian at Boh-yon was reported as having "died" about seven or eight years ago, but such people never die, or if they do, "they being dead yet speak."

Many years ago he was a Buddhist monk, and had, of course, taken the solemn vows that they always take. After hearing the Gospel, he was a secret believer for three years. During that time he found that his best protection from the curiosity of those who did not understand his thoughts, was to pretend to become dumb. This he did so successfully for three years that they thought he was crazy or had a demon of some sort. During these three years he kept a Bible and other Christian books locked up in a drawer and read them when opportunity opened. At last the key and the books were found. Then he bravely and nobly endured all of the real old-fashioned bodily persecution that they put upon him, as many of our Christians have to endure it.

When the days of persecution were over he married and has raised quite a family of good Christian people.

There is one member of the Boh-yon church who stands very, very high in my estimation. She is very old, very poor, and is now entirely blind. But she is one of the most optimistic persons I ever saw. Her favorite expression is "wan hao." WAN means still, and HAO means good.

If you go to see her on the coldest day or the hottest, the wettest or the driest, or under any other unfavorable circumstances, inquiry as to how she feels is almost sure to bring an answer in the sweetest kind of a tremulous old voice, "Wanhao, wan-hao," "Not so bad," or "It might be worse."

There are several young ladies in this church also, who, in spite of poverty and humble surroundings, would grace any church, if properly estimated by their comeliness of person, attractiveness of manner, and beauty of spirit.

Boh-yon is famous for its beautiful silk. If you would go with me I could show you the whole wonderful transformation; first the mulberry leaf, then the speck of a silk-worm, which takes the record, I imagine, for rapidity of growth, and very shortly develops into a fat, stubby worm of an inch long or more, then the beautiful cocoon, the glistening reels of silk, and then the finished product woven plainly or in the most wonderful patterns.

You would be surprised at the contrast between the dark and dirty hovels and the beautiful silk that comes from these hovels. Nearly all of our church members at Boh-yon take some part or other in the production of silk, and some of them spend their entire time in this art. This is true in greater or less degree of our whole church membership in the Kashing field.

Boh-yon has a small mission outstation of its own. The man in charge of the work at this outstation teaches school and acts as pastor of the little church, and receives for all of his work the sum of $6.50 a month.

He is a good teacher, a good "pastor," and a good preacher and never complains of the smallness of his salary, nor asks for money in advance. We have just one more of this kind, so far as I know, but I should like to see hundreds like him.

"STRIKE! FOR YOUR NATIVE LAND!"

ANDREW ALLISON.

I AM sitting in the study hall of James Sprunt Academy. A vase of yellow Lady Banks roses and purple red-bud is on the table before me. The east windows are shaded by reed curtains, and the pleasant cool of a late April morning fills the restfully dim room. I hear the twittering of swallows flying in and out of the hall upstairs, whither the circling seasons have brought them back again to

"Life again, love again, nest again, young again."

Outside the turtle doves, are cooing; and I look out of the open door across a billowy field of green wheat; and in the yard before the door are rows of iris ready to burst into a flight of butterfly bloom, and sweet olive and crape myrtle and locust and persimmon and many another tree and shrub pushing out tender shoots and giving a good smell.

Two or three teachers are sitting in the hall, intent on the *Eastern Times*. A little hum is in the air, of boys conning over the Chinese reading lesson of the first study period. We have just finished morning chapel exercises. "And now," says somebody, "suppose you terminate this dreamy setting forth of the irritatingly comfortable scene, and get busy releasing the energies of these same boys and teachers."

Yes. Good idea that. But I think of another scene—one that you are mostly familiar with. A hard-faced, set-teethed mob of men, interspersed with a few women of like type, blocks a city street. People are looking down from the upper windows, a bit nervous—some very much so. A trolley car comes down the track, with few or no passengers except policemen and a bold non-union motorman. There is a murmur swelling to a roar, and the battle is joined.

That is a strike, is it not? But that street full of strife and this quiet, cool, hall of peace—are they not antipodal in spirit as in geographical situation? My friend, this also is a strike; and these quiet students, in a few hours, may show more of such kinetic energy than you would now impute to them.

We, with the naive self-centredness of men everywhere, think it strange that people "at home" know so little of the Chinese student movement. It isn't strange, for the West is still looking at the East, mainly from certain technical viewpoints—religious, political, commercial, or scientific; and the throbbing life of the people stirs few pulses on the other side of the Pacific. But know, O friend, that the students of China are banded in a union that is at once the strongest and the cleanest factor in the life of the changing nation. I speak after the manner of men.

Last year, a little later than this, at the call of their own leaders, the students

rose up in a common indignation to leave temporarily the studies that they value so —much more, on the average, than you or I, or my son and your son; for the Chinese student takes his education very seriously—and unite in an active boycott of Japanese goods. They chose this as the best means of striking without the sword at the country they most fear and hate. And they drew away much people after them, insomueh that merehants and laborers made common cause with them; and I am told that the loss to Japanese commerce is estimated at $30,000 per day. And until now each school has its own local committee, empowered to seareh out Japanese goods wherever suspected, and either to seize them outright or to make the offender exceedingly uncomfortable by exposing his lack of patriotism. Not by force of law is this done, for the statutes would rather protect the commerce of a neighbor alleged peaceful; but by the forcible awakening of a national conscience have these youths and maidens made their work honorable. Propaganda, propaganda, propaganda! This is their main method. And the amazing fluency of speech possessed by the Oriental from his tender years makes this effective where it might be but a lame weapon with our blunt, two-fisted boys of America.

There were no strikes of importance during the fall term; but this spring there has been a recurrence, aimed at the Pro-Japenese Peking government. Their method is still propaganda. It must be admitted that the girls' school have in many cases conduеted their eampaign with more of actual profit from the use of strike time than the boys; and they have done some admirable work, for example, in studying first aid and nursing—our own Luola Murchison Sprunt Aeademy here in Kiangyin having done notable work in this.

I take the schedule in operation here as typical:

1. The middle and grammar schools, acting in accord with the Students' Union of China, will suspend elasses beginning April 15th.

2. Except for suspended classes, all school schedules will operate as usual.

3. Day pupils are required to attend regularly during the strike period.

4. In the forenoon study (not elass) periods shall be kept as arranged by the faculty; also in the afternoon exeept for those out on propaganda work. Evening study period shall be from 7 to 8.

5. All students leaving the grounds for any purpose must have passes accredited by the Inspection Committee.

6. During the period of the strike the Vigilance Committee shall have full control of the conduct of Union members. Any member on the third offense shall be reported to the Union, and posted. If again disobedient, he shall be dealt with by the faculty.

7. No member appointed to an office, or to any special work, shall refuse without satisfactory reason.

8. No contributions shall be solicited from outside sources.

9. Infringements of these regulations shall be dealt with as offenses against the school regulations.

10. This schedule shall be in force for the period of the strike.

11. The Executive Committee shall have power to amend these regulations.

What of it? Is there not a distinct dignity about it? I could tell you of many anxious moments passed in trying to steer this big ship of state, with its young officers and crew—moments shared by the two fine men at the head of our Chinese faculty, who have to keep me off the rocks, too; for we Anglo-Saxons are hasty, blundering bulls in this China-shop. And I could tell you of incidents here in our own little city that show the real power that the students have aequired. But one most feel proud of this fine body of young people who pathetically realize that their parents have not laid up for them, and who, therefore, cannot wait for the burden until their shoulders are of full strength. Dangerous? Of course; anything of large mass is dangerous when it gets to moving. But we Presbyterians have ever been inclined to look

kindly on movements tending to liberty; and I am very loth to thrust out this body of clear-eyed young strikers just because they are strikers.

God bless them, say I! These situations are hard to handle, but they make a man's job. And we who have liberty by inheritance dare not tell these who as fiercely desire it just how they must get it. We yearn to show them how to render Caesar's to Caesar and God's to God. The Japanese hold our Christian schools, and specially the Y. M. C. A., as revolutionary. No. But I am employed by the Church of him whose lips dropped no word of how nations and people in the mass should climb to freedom, and yet who has been the source of all freedom that the world has ever seen. I look out over these quiet strikers, and I would to God that all of them desired first the kingdom of God and His righteousness; and my heart longs for the early day when the Desire of all nations shall stand upon the earth, and there shall be freedom in oneness under him. But in love for them I join them in their hope, and in my heart I say again, as I joined in the shout a few days ago at the Shanghai Y. M. C. A.,

"Live the Republic ten thousand years!"

ADVENTURES IN THE LACE-MAKING INDUSTRY.

SECOND TRIP.

MRS. M. L. SWINEHART.

AS it was impossible to persuade an experienced lace maker to return with me to Korea, it was up to me to return to Kwangju and take two Korean girls with me back to China. The girls weren't hard to get, but the passports were. The chief of police station (this is the title by which he is known among the English-speaking Japanese) drew his breath through his teeth, and metaphorically tore his clipped hair when I appeared before him, and requested a passport for my little girls to far away China. One of these children had been in prison for having waved flags in the demonstrations of last spring, and naturally she was regarded as a lurid rebel—though she doesn't look the part. She is just four feet eight in height, and has the sweetest smile in the world. Two years ago her family had lived in a wigwam roughly constructed of pine sticks, and braided straw. Perhaps never in her life has she had enough to eat. Both she and Gautney have been in our Kwangju schools for several years, and they knew enough Halnmoon (the Chinese written character) to make themselves understood in China. The missionary pleaded their innocence and general docile characters, and promised that they should become neither public charges upon the parish of China, nor centers of seething political revolt and sedition against the Japanese empire. Furthermore, she, the missionary, crossed her heart that all of the expenses of this experiment should be borne by herself; and this pressed so deeply in upon the consciousness of the chief that the passports were forthcoming immediately.

The missionary had provided each of the little girls with a black tourrimaggie, and when dressed for the journey they looked exactly like blackbirds, and she so called them.

The children saw a railway train for the first time when they reached the station of Shoteri, and their eyes shown like beads when the engine pulled in sight. Connections could not be made at Taiden where we changed cars, and the first night was spent in a Japanese inn. The two little blackbirds took a bath in the public

tub of the inn, and splashed about in high glee. Sleeping upon the floor under thick wadded quilts was no hardship to them, and when we arose to take the train at 4 o'clock in the morning they were as fresh as daisies.

That day was given to sightseeing in Seoul, and to their excited imaginations, the postoffice was Westminster Abbey, the bank was Buckingham Palace, and Dr. Clark's church was St. Paul's cathedral. The one place they had longed to visit since first they could remember was Miss Dean's School, and the night spent there was like a dream of fairyland come true.

No boats were sailing from Chemulpo to Chefoo for some days and the missionary was told plump that never again could she make that wild trip from Antung to China, so tickets were purchased via Mukden and Dairen. Twenty-four interminable hours were spent between Seoul and Mukden. The missionary put the little Koreans in a third class coach in the care of a matronly looking woman, then went into the second class coach, which was suffocatingly full of Japanese. She was rather lonesome, for she was the only American upon the train.

Her Japanese traveling companions took off their shoes, curled up, smoked cigarettes, and slept. She didn't want to take off her shoes and curl up, didn't know how to smoke, and couldn't sleep, so time dragged heavily.

At midnight the lively border town of Antung was reached, and the passengers were rudely awakened by a cohort of Japanese soldiers in Sam Brown belts, who stood at attention in the doorway while customs officials inquisitively went over the baggage of the crowd.

Once in Manchuria the Japanese passengers gave way before an incoming horde of Chinese. These all were encased in wadded and fur-lined garments so tight they must have been put on with a shoe horn. They looked much like bolsters dyed blue, set up on two feet, and crowned with tiny black caps.

The thermometer was dropping steadily outside, for we were going almost due north, but the interior of the car was kept at about 89 degrees Far.

As morning dawned the plains and hills of Manchuria gradually assumed shape. The low adobe houses of the natives had a strangely familiar look, and for a moment the traveler thought she must be in New Mexico or Arizona.

The architecture of the Manchurian peasant is startlingly like that of the Mexican Indian. The fields are broad and cultivated to the limit. In furrows as regular as though shaped with a comb, winter wheat is sown, and thrift and good living are everywhere apparent.

The native conveyances are dump carts mounted upon two wheels formed of three crossed planks, rimmed with a nail studded tire. There are no springs and the traveler has all the comforts of a tramp on a flat tired freight car. These carts are drawn over the mediaeval mud bats used as roads since the time of Confucius (B. C. 500), by a zoo! There are always three animals at least—two ponies and a cow, or two cows and a pony, or a pony and a cow and a donkey. Farther north

Rev. and Mrs. Swinehart returning to Korea after their last furlough.

in Siberia they say that women are hitched up with the other domestic animals when the spring plowing is urgent.

Chinamen tell the temperature by the number of coats they put on, one over the other. That morning it was six coats cold. At Mukden the train steamed into a modern Union Station quite equal to that of the station in Columbus, Ohio Its appointments were modern in every way, but the crowds that surged beneath the stained glass dome, and in and out through the swinging brass trimmed doors was an Asiatic crowd, and strangely out of keeping in that setting. Although the air was crisp and sharp, the temperature was not below the average winter temperature of Chicago. I was very comfortable in ordinary winter wraps, but every Chinaman and Japanese was bundled up to his eyes in fur if he could afford it, and in old bed quilts, tailored, if he couldn't. The coolies wore fur-lined caps, moth eaten and mangy. One bright American says that what those old caps need is a sheep dip and a national hair cut! I quite agree with him.

We were a rather forlorn little group of three, for we looked like foreigners, and felt like immigrants. But we didn't mind it much, for we knew we were upon a pilgrimage for the King. My little blackbirds spent the most of their time when traveling in reading their Bibles.

Japanese rice and queer tasting vegetables were becoming rather boresome, so I was mighty glad to stumble upon a train boy who was selling milk in bottles—yes, I knew it came from the worn cows who draw the carts—but I was worn, too, and very hungry and thirsty.

I was struggling hard to buy a ticket from Mukden to Dairen, all the while keeping an eye open for Bolsheviks (for we were dangerously near their territory), when I spied a real Englishman, and I think I shall never hear anything sweeter than his English accent, as he volunteered to help me "change car" as the Japanese say, in that queer city.

It isn't hard to believe in Bolsheviks in Manchuria, for there is an income tax on baths and shaves, and every one tries to evade it.

The car we boarded at Mukden was crowded with more Chinese in fur-lined coats and plush caps (popular in the United States era of 1880).

At 8 o'clock that evening we reached Dairen, eight miles from Port Arthur. I wanted to jump up and down for joy at the sight of paved streets, tall buildings, and a stone viaduct illuminated by clustered moons of electric globes.

It might have been an American city except for the Oriental population. We slept that night upon the floor of a Japanese inn. I know now why Orientals pad themselves with quilted clothes.

We ate boiled rice, without salt, served in small tubs with a wooden spoon, green seaweed, boiled turnips, but we didn't eat the sliced devil fish, nor the crab claws fried in castor oil.

The next day we went to the American consulate just to look at the royal old stars and stripes—that flag always stiffens the courage of a travel-worn foreigner. (They are going to fly that flag in heaven I know.)

Next we went to have a peep at the boat that was to carry us across the mouth of the Pechili Gulf to Chefoo, China. One look was quite enough, but there was no other answer to our problem, as we couldn't swim that far. We bought tickets for the passage, and boarded the boat. In our state-room there were eight berths and seven of them were already comfortably occupied by seven wadded and fur-lined Chinamen. The missionary threw her weary frame into the remaining berth, and the little blackbirds sank down upon the roll of steamer rugs, and were asleep within five minutes. The atmosphere was stifling, and the cockroaches alive to the occasion. I didn't mind the large, well-trained ones who kept to the sides of the berth, but the little irresponsible ones made side excursions of investigation, and kept me in terror. One missionary has said that where she most objects to cockroaches is in her chocolate; but another one re-

marked that what she objected to most was the chocolate in her!

The waves rocked and rolled that tiny craft into the port at Chefoo, and never was morning light and the sight of land more welcome. Our long pilgrimage was over, and we ran up the steps of the old stone wharf with light hearts and keen appetites.

The sight of the little Koreans in their native costume created an immense stir among the Chinese, and when we reached the McMullen lace schools they were welcomed with open arms.

When the friendly girls of the school learned that one of the Koreans had been in jail for joining in the demonstrations of last spring she was almost canonized on the spot.

My little girls have now been in China four months, and they have learned the torchon lace making almost perfectly. They have proved that the skill of the Korean girl is quite up to that of the Chinese, and within a few months I hope to have a real lace industry that some day I will extend from Syen Chun to Soon Chun, and be the means of helping thousands of poor women and girls to earn a decent living.

This effort is for all of Korea, and won't you please pray with me that it may prove successful?

Kwangju, Korea.

THE GIRL GRADUATE IN CHINA.

MISS Elsie McCormick asks the question: "What has become of the hundreds of bright Chinese girls who have tripped up to a platform and received diplomas from the hands of a mission school principal? What did they do after the last good-byes had been said and they had returned to their native cities, which perhaps had stood still during the years that they were receiving their education, as Chinese cities have a way of doing? Did they succumb to the old order and slip back into traditional seclusion, or have they 'carried on' in the fight for Christian ideals?"

She answers by telling the result of questionnaires sent to sixteen representative schools, whose replies concern 537 graduates. Only eight of the graduates are not "contributing members of society," either as home-makers or as workers. Of the others, forty have gone to normal school, fifty-eight to colleges in China and forty-eight to colleges in America. The list of former students includes thirty-eight evangelists, thirteen nurses, seven doctors and 384 teachers. Of the 147 home-makers, forty-nine are wives of Christian preachers and twenty-two have married doctors. Ninety-five per cent. of the graduates are Christians, six schools having a record of one hundred per cent.

"I believe from my own observation and from what I have learned from workers on the field that if the mission high schools are properly supported, enough leaders will be trained so that the Chinese will soon be able to take care of their own educational problem," declared Miss Charlotte H. Conant, head of the Secondary Education Commission.

Miss McCormick concludes by saying: "Statistics prove that the Chinese girl graduate is by no means a slacker. As she walks back from the platform with her head high and her diploma in her hand, she not only knows where she is going, but she wastes very little time in starting on her way."—*Woman's Missionary Friend.*

Mary Baldwin's School for girls in Kunsan, Korea.

MARY BALDWIN SCHOOL IN KUNSAN.

LAVALETTE DUPUY.

SOMEWAY I have a feeling that the October number of THE SURVEY will not be complete unless it has some news from the Mary Baldwin School for Girls in Kunsan, and a few of the kodak pictures I have taken this spring.

We have just completed the best term that the school has ever known in my experience—dormitory full to overflowing, a dandy spirit among the girls and teachers, and no interruptions of any kind to interfere with the smooth sailing of things.

I almost hate to see the girls set out for their vacation at home, and yet I realize that now is the time for them to practice what they have been learning all the year, and be of some use and service in their home villages. Each girl is setting out with a "Roll of Conduct" under her arm, to be pasted to the wall at home and help her to remember a few vital things as: Daily prayer and Bible study, keeping herself and the home clean, helping her mother with the housework, and baby's care, starting a *"heathen Sunday school"* in her village or reviving the one she started before coming back to school, and teaching the children in her village to read, and study the Child's Catechism, so they can get a New Testament for its recital. Besides that, she will take with her a list of Bible verses to memorize and report on when she comes back to school in the fall.

They are all interested this year in raising 100.00 yen ($50) for the mission work in Chaiju Island; the teachers to give 25 yen, the girls 25 yen, and as I promised to double anything they would bring, the other 50 yen seems to be "up to me!"

This spring I gave each girl five pumpkin seed to plant and raise a crop from, with the understanding that the biggest and best of each girl's raising shall be brought to the Thanksgiving service next fall as her offering, and the rest she may sell and use as she pleases. Already the rivalry has begun, and I hear them comparing notes every day as to whose vine has mounted highest on the roof of their little straw thatched houses

Six graduates of the Mary Baldwin School for girls in Kunsan, Korea, and their Korean teacher.

where they train the pumpkin vines to run for safety. In the summer and fall its a pretty sight to see the big green leaves and pumpkins over the yellow straw of the roof. I'll write you how our crops turn out!

Of course we are all interested in the Sunday-school convention to meet in Tokyo and would all like to run off and attend, but I'll have my eye on school again then and can't go away and leave my eye, so we will have to content ourselves with the visitors who may wander on over this way to see the work. Don't let anybody YOU know fail to come to Kunsan to see the famous hospital and girls' school WALL, in case they can't "make it" to Pekin to see the Wall of China!

I'm sending you three kodaks: one of the girls' school and yard taken in the morning as the girls are marching in to school for chapel. Another on the steps leading into the school yard is of the six girls who graduated this spring from the lower to the higher school, and one of their Korean teachers with them. The third is TWO pictures! one of the three

Three little Pattersons sitting in a row.

little Pattersons sitting on Chaiju baskets and the other of Charles and Selina Harrison and Alby Bull in the middle. Kunsan Station would not be half so attractive were it not for the children we have here. They are a darling bunch.

SANITARY WORK IN KOREA.

MISS ELISE J. SHEPPING.

My Dear Miss Pye:

IN response to your call for an article on Social Service work, I feel like an impostor, because I no more than got started in the work when I left it to come back in answer to the insistent and urgent call of Kwangju station to itinerate.

Now as to social service work, this is a large field entirely untouched, with unlimited possibilities. When living in the south, and in charge of the hospital nursing at Kwangju or Kunsan I ventured into social relief work without any more backing than a desire to help the sick and needy, and trust in God that He would bless my efforts, which He did. Some were too ignorant or too fearful or too poor to come to the hospital. In the south I never found people too rich to come to the hospital, but found this state in several instances in Seoul—where I found that the sick I visited had more quiet and more personal comforts than could have been commanded in the hospital.

There are three classes of cases—the extreme poor, the daily wage-earning

poor, and the rest who are above these in the social scale of life, who can pay for what they get.

As is usually the case in Korea, the foreign doctor or nurse is only sought in the last extremity, therefore this creates a great drawback to the work, which as a whole should largely be of the preventive type. Preventive work cannot satisfactorily be done until the Korean public is more enlightened to the importance of this work which so vitally affects their well-being.

The method of work was along four lines:

First. To relieve the discharged hospital patient who is weak from illness, often friendless, without employment and houseless. This meant finding suitable housing, often supplying clothes, giving aid until employment was found. One of the dangers to avoid is pauperization of the individual cared for.

Second. To help the extreme poor, sick and aged. To find proper quarters for them, or hospital accommodations until cured; or caring for them daily in their homes. To bring kindness unto them is a labor of love in Christ's name which won friends for Jesus Christ, and brought its own reward.

Third. Preventive work, which included work among mothers and children, daily visits to homes and dispensary with the patients, instruction in the home, and treatment given, teaching the weak how to regain lost health, and giving babies a good start in life, by giving hygienic care from the time of birth until the mother learns to care for the child in a proper way. In this connection I taught infant feeding and instructed parents of children who had heart lesions how to care for them properly. Daily visitations broke down prejudice against the foreign hospital and doctors. They were also instructed in the importance of fresh air, sunshine, clean wells, and cleanliness of houses and yards.

Fourth. Rescue work. Out of five cases I cite one. A little girl was admitted to the hospital with an ulcerated leg, the result of a brutal kick of her owner. During her stay in the hospital of one month she received so much kindness that it caused her to shrink from leaving the hospital, and going back to a life of slavery. This child, though only fifteen years, Korean count, had the year previously tried to drown herself to escape daily beatings and cursings.

It was while trying to interfere in a quarrel between her owners that she received her injuries. One of the nurses found her crying, and upon investigation I found that she was actually to be sold after leaving the hospital, as she had no mother or father. She was brought up, until eleven years old, by a friend of her mother's, who sold her to a rich man's house as a kitchen slave—the price yen twenty. Later her former guardian became indebted to an evil woman for board money; and an agreement was made whereby the little girl was to change

This little Korean bride underwent tradegy before she finally acquired to happiness.

Idols such as this are found only in Pwan County.

owners, and in spite of the girl's protest the girl was taken from his house. He was given ten yen by the evil woman, making the former guardian responsible to pay the rest. The child begged me not to let her go back. I sent to the house of ill fame asking for the release of this girl, volunteering to pay the original price, but was repeatedly refused. The fact that the man's own daughter, by another woman, having committed suicide the year before rather than live a life of shame, did not seem to have any effect on either of the wicked pair, and they threatened to take her away by force, stating that the police were on their side. After guarding the child nights and days I finally took her quietly away with me to another city. This was after endless scenes of threatening and violence.

Evil men and women often came five strong to take her away from the hospital. The nurses and myself spent many hours in anxiety and prayer in the effort to rescue this girl. God answered our prayers. The police came and investigated after I had taken her away, but took no further action. Later I had an appeal by letter from the woman, asking for the original price to be paid to her by me. I took no notice of this whatever—so I literally bought her without price.

She was given four years of Christian training in homes and schools, and then I married her in my own home to a fine Christian, and she is a loved and honored member of society to-day—winning hearts by her faithfulness to her Master Jesus Christ.

INCIDENTS FROM THE WIDE FIELD

A Chinese Zaccheus or Matthew is the name a writer in the *Missionary Herald* gives to a recent convert in Paotingfu, North China. His father is worth $500,000 and the family is so hostile to Christianity that it has bought up all the real property about the Christian chapel of the home town, holding houses without rent rather than that they should fall into the hands of the hated Christians. The son was converted after a dissipated life and his conversion so completely did away with the old vices and the old temper that his wife, too, was won. Now he is preaching at a salary of seven dollars a month—this son of a 16,000 acred family—voluntarily turning his back on the great family wealth and the life of luxury. "Why are you so happy?" asked the heathen. "Because I can preach the gospel in gratitude to God," comes the answer straight as a bullet. This young man has it in mind to become a missionary to the Mongols.

The parish primary schools of the Korean Presbyterian churches number 346, with 12,691 boys and girls—an average of thirty-seven pupils to a school. The mission makes no contribution to their support, the entire *yen*, 42,659, expended being raised by the churches. Two-thirds of the children of the church are in these schools, a proportion much higher than the general one. They teach all the subjects of the government schools, and Christianity besides.

Three native Korean missionaries with their families are working among the Chinese of Shantung with remarkable results. Their methods are those which the Spirit has so blessed in Korea. A Korean pastor has been placed in Shanghai to shepherd the Koreans there and another in Vladivostok, whither many Koreans have wandered.—*Record of Christian Work.*

Rev. and Mrs. Edward Evans, who are to be stationed in Hangchow, China.

MISSIONARY SAILINGS.

Since the last issue of THE SURVEY the following new missionaries have sailed:

For China—Rev. Harold T. Bridgman, of Newport News, Va., August 26th, on the S. S. "Empress of Asia" from Vancouver. Mr. and Mrs. Edward Evans, of Toronto, Canada, on the S. S. "Empress of Japan" from Vancouver.

For Japan—Rev. James E. Cousar, Jr., of Bishopville, S. C., August 21st, on the S. S. "Arabia Maru" from Seattle.

Rev. Harold T. Bridgman will be stationed in Nanking, China.

Rev. James E. Cousar, Jr., sailing for Japan.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS—JULY

Receipts applicable to regular appropriation—	1920–21	1919–20
Churches	$ 66,257 48	$ 53,909 32
Sunday Schools	1,224 13	1,295 91
Sunday Schools—Mexico	5,858 18	
Sunday Schools—Korea		5,061 37
Sunday Schools—Miscellaneous	37 27	10 75
Societies	12,069 00	7,556 16
Societies—C. E. Missionaries	62 00	227 70
Societies—Miscellaneous	8 00	5 00
Miscellaneous Donations	1,207 43	2,466 38
Miscellaneous Donations—Sundries	5 00	
	$ 86,728 49	$ 70,532 59
Legacies	15 04	24 13
	$ 86,743 43	$ 70,556 72
Four months, April 1st to July 31st—		
Churches	$196,956 08	$163,612 33
Sunday Schools	4,744 44	4,627 47
Sunday Schools—Mexico	12,865 14	
Sunday Schools—Korea		13,274 53
Sunday Schools—Miscellaneous	633 81	748 92
Societies	36,611 60	29,216 76
Societies—C. E. Missionaries	1,053 66	1,130 45
Societies—Miscellaneous	20 00	90 82
Miscellaneous Donations	8,605 57	13,237 34
Miscellaneous Donations—Sundries	29 31	56 75
	$261,519 61	$225,995 37
Legacies	2,244 31	2,273 03
Total for regular budget	$263,763 92	$228,268 40
Receipts for objects not in regular budget	26,408 07	
	$290,171 99	
Initial appropriation for year ending March 31, 1921		$1,172,372 18
Appropriations for objects not in regular budget		26,408 07
Total regular and special appropriation		$1,198,780 25
Deficit March 31, 1920		164,622 07
		$1,363,402 32

Nashville, Tenn., July 31, 1920.

EDWIN F. WILLIS, Treasurer.

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS—AUGUST, 1920.

Receipts applicable to regular appropriation—	1920–21	1919–20
Churches	$ 32,678 62	$ 23,541 65
Churches—Korea		5 00
Sunday Schools	899 15	571 92
Sunday Schools—Korea		2,363 81
Sunday Schools—Mexico	1,972 65	
Sunday Schools—Miscellaneous	170 00	10 00
Societies	4,759 60	2,787 27
Societies—C. E. Missionaries	53 72	245 00
Societies—Miscellaneous	20 00	20 00
Miscellaneous donations	2,039 83	2,844 33
Miscellaneous Donations—Sundries		5 00
	$ 42,593 57	$ 32,393 98
Legacies		23 20
	$ 42,593 57	$ 32,417 18
Five months, April 1st to August 31st, inclusive—		
Churches	$229,634 70	$187,153 98
Churches—Miscellaneous		5 00
Sunday Schools	5,643 59	5,199 39
Sunday Schools—Korea		15,638 34
Sunday Schools—Mexico	14,837 79	
Sunday Schools—Miscellaneous	803 81	758 92
Societies	41,371 20	32,004 03
Societies—C. E. Missionaries	1,107 38	1,375 45
Societies—Miscellaneous	40 00	110 82
Miscellaneous Donations	10,645 40	16,081 67
Miscellaneous Donations—Sundries	29 31	61 75
	$304,113 18	$258,389 35
Legacies	2,244 31	2,296 23
Total for regular budget	$306,357 49	$260,685 58
Receipts for objects not in regular budget	36,721 92	
	$343,079 41	
Initial appropriation for year ending March 31, 1921		$1,172,372 18
Appropriations for objects not in regular budget		36,721 92
Total regular and special appropriation		$1,209,094 10
Deficit March 31, 1920		164,622 07
		$1,373,716 17

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., August 31, 1920.

HIDDEN TREASURE.

1. If the part of Japan allotted to the Southern Presbyterian Church had been given to another denomination, what would they have established?

2. What are some of the enterprises conducted in a Japanese Post Office?

3. The same sermon preached by the same man 800 times in four years. Where was it preached and by whom?

4. Some things to pray for. Don't forget.

5. A lonely grave of the disgraced. What had she done?

6. Some parts of a car are evident but not advertised. What are they?

7. Twice she out-talked her parents and broke her engagement. Who?

8. What did a year's Bible Study in a Korean prison accomplish?

9. Was the needle sterilized?

10. What is the Student Movement in China?

11. After the Chinese girl graduates. Then what?

12. Five pumpkins seed. What is expected from the investment?

13. Bought without price. Who?

14. Many experiences—and cock-roaches! All for what?

SENIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—KOREA.

Hymn—O Zion, Haste.
Lord's Prayer in Concert.
Minutes.
Roll Call—Answer with an item of missionary interest on Korea.
Business.
Devotional—John 1:1-13.
Prayer of thanksgiving for what has been accomplished through the gospel in Korea. Petition for God's grace for the native Christians, and for the health and spiritual influence of our missionaries who labor there.
Solo—Selected.
Quiz—Hidden Treasure.
A Call to Prayer.
Topical—Monthly Topic.
Korean Medicine .
Adventures in the Lace Making Industry.
Ford Parts.
Prayer for the special needs as brought out in the program.
Hymn—Selected.
Close with the Mizpah Benediction.

SUGGESTIONS.

From the secular press get items of missionary interest for Roll Call.

Have the Call to Prayer read, and a chain of prayer for the items to be prayed for.

Use a map of Korea and have some one to locate our stations, and tell something of each.

Pray earnestly for the Korean Mission and the faithful missionaries there. Appoint some one to go through the articles in the current issue of the SURVEY and make a note of the things to pray for. Let the members of the society remember these in prayer during the month.

THE JUNIORS

THE KOREAN HOME.

By Rev. C. T. Hoffman.

THE first thing that seems strange to the person who studies the Korean language is that there is no particular word for home, such as we have. The only one they have is one meaning house. One wonders why this is. Is it because the Korean people do not know how sacred and charming is the word and meaning of home, and so have no term in their language to describe it?

Of one thing we are certain, and that is that none of the so-called non-Christian countries gives to the home the importanee given it by Christians. And there is not the charm about the home that we find in countries where the Gospel of Christ has been taught.

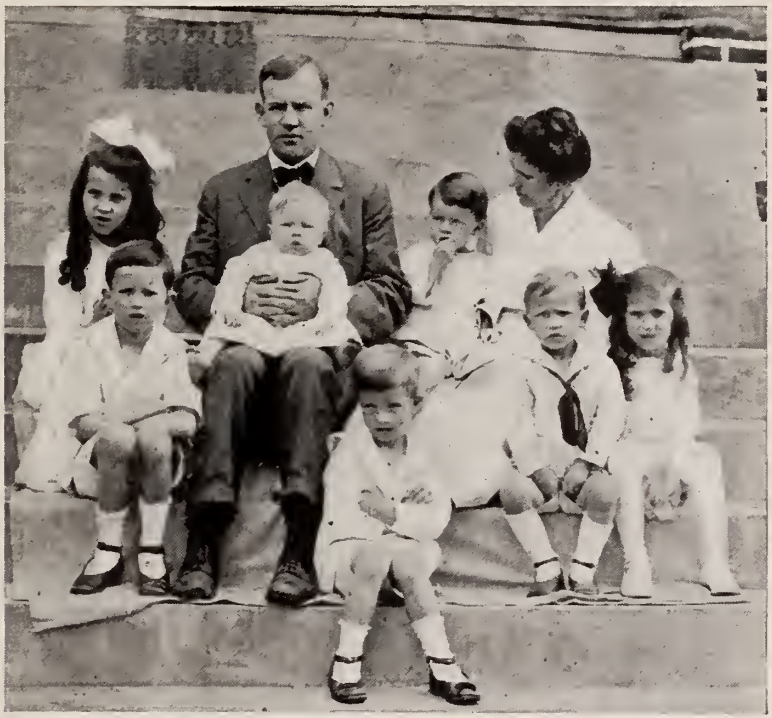
Korean boy of six years who recited the Shorter Catechism. He holds under his arm the Old Testament which he received as a reward. His grandfather, who stands by his side and who taught him, has also recited the questions as well as the answers.

In describing the average Korean home it may be well, perhaps, to describe first of all the house. The average Korean house is very small from our point of view—a tiny, one-story mud hut covered with thatch. This tiny building is entered through a narrow, low door, so low, indeed, that a grown-up must stoop to avoid bumping the head. The door is a sort of lattice work made of wood covered with heavy white paper which is translucent but not transparent. (Do you know what that means?)

The windows, if there are any, are very small, perhaps not more than ten or twelve inches square, and, like the doors, covered with the same heavy paper which does not admit much light. So the rooms are dark and dingy, and they have no ceiling but the roof. One is therefore right under the rafters which are not more than eight or ten feet high at the highest point. The walls, made of mud, are in most cases not papered. They are rough and quite crooked. No beautiful pictures decorate them, and the whole atmosphere is quite depressing.

There is almost no furniture in the rooms. There are no chairs, so the Koreans sit on the floor; there are no beds and so the people sleep on the floor. There are no large dining or study tables. Meals are served on little tables, one for each person. These are about eighteen inches in diameter and about twelve inches high, and are kept it in the kitchen except at meal time; then they are sent up containing the food that is being served at that particular meal.

Formerly there were no kerosene lamps. The only light the people had at night was a small native lamp which



This is the Wilson tribe. Seven children as you see, the Bible number and just a fine round number and the best number except when they all get the FLU at the same time and then its as the Chinese boy said, "Too many manzes." The one on his Dad's lap is the big boss of the crowd and rules the ranch.

gave very little light. It was a small bowl about four inches across, filled with crude bean-oil and set on a stand fifteen or eighteen inches high. In this bowl was put a very thin cotton wick, one end of which came over the edge of the bowl. This was lighted in the evening. You can imagine how very faint would be the light from such a small wick burning such crude oil and without a glass globe. In the country districts there are comparatively few modern kerosene lamps and the only light the people have is given by the primitive candle I have just described.

The floors are made of stone, plastered over with mud in order to make them even, and to close up any holes there may be between the stones. After the floors are dried they are covered with thin reed mats. Under the floors is a network of flues through which the heat and smoke of the fire in the kitchen pass. This plan is used to heat the floors in place of stoves. On these warm floors the family sit and sleep and live their lives.

The kitchen is at one end of the house and is merely a hole in the ground, although a part of the house. It is four or five feet below the regular floors of the house—this in order to get the fireplace low so as to make enough draught for the heat and smoke, which, as we have seen, must pass through the flues under the floors of the house.

The big iron kettles in which they cook their meals are fixed stationary in the ground right above the fireplace, so that when they cook their meals the same fire also heats the house through the floors. You see this is very economical.

Now about the family life. The hus-

band and father is supreme and orders the affairs of the home, with no interference on the part of any other member of the family. He is served first at meal times, and does not condescend to sit down at a meal with the other members of the family.

The wife and mother of the average family has not had any education and so knows little but drudgery. She has very little in common with her husband, who finds no pleasure in spending any spare time at home with his family. As we see it there is no bond which binds together the different members of the family.

The boys of the home have very little in common with their father, who does not feel it his duty or pleasure to direct and advise his sons. As there are no playthings and books, and neither father nor mother make companions of the boys, they grow up on the street. You can imagine what this means to the Korean boy. On the street he hears and sees, almost from the time he can walk, all the sin of a non-Christian country.

The Korean baby has no nice little bed or crib. It lives almost all the time on its mother's or older brother's or sister's back. The missionary often sees a crowd of boys or girls playing on the street, each one with a baby tied on his or her back. The baby gets so used to rough treatment in this way that often one sees it on the back of an older brother, sleeping soundly, although the brother is playing violently!

Would it not be a pleasure if we could teach all these people what true home life is?—*Over Sea and Land.*

JUNIOR FOREIGN MISSION PROGRAM FOR OCTOBER, 1920.

Arranged by Miss Margaret McNeilly.

TOPIC—KOREA.

Song—That Sweet Story of Old.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with a queer custom of Korea.
Collection Song.
Offering.
Scripture Reading. Exodus 20:3-6.
Prayer for the children of Korea, that they may be early brought to the Saviour, and for our missionaries who labor among them.
Quiz—What Do You Know About Korea?
Description—The Korean Home.
Song—Jesus Loves the Children.
Close with the Mizpah Benediction.

SUGGESTIONS.

Have the children repeat the Scripture reading in concert.

Review the Band on our work in Korea. Have them tell what they know of the land and the people.

Place before the children the great need of Korea and ask that they continue to pray for the work and workers there, especially during October.

MISSIONARY POCKETS.

"WHAT are you going to do with my coat, mamma?" asked Robert, watching his mother as she laid out a pile of little garments.

"It is for the missionary box, dear," said Mrs. Vincent. "It is too small for you, and being almost new will fit some smaller boy nicely. My boy is getting so big he hardly has a chance to wear out anything."

"Please wait a minute, mamma. There are some things in the pockets I want."

"And mamma, if you are going to send my little white apron, there are some things in the pockets that I want," said Amy, putting aside her doll to hurry to the pile of garments. "I couldn't think of giving away this lovely blue hair ribbon."

"And my jackknife, and three of my best marbles are in the pockets of these trousers. Mamma, would you have given these clothes without examining them?" he asked, turning over everything in the

heap, as he looked through other clothes for treasures.

"You have so many playthings, Robert, that I thought you wouldn't miss a few of them. If I were a little boy way off in a lonely little home out West, I think I should like to find a few pretty things in the pockets of the clothes that come in the missionary box; don't you?

"Missionary boys are different," muttered Robert; "they don't expect playthings."

"No, I suppose not," said his mother; "but do you think they would enjoy them?"

"Maybe they would, but I can't spare these."

Mrs. Vincent went off to the meeting with the little clothes and her own gifts, but not until every pocket had been searched. Robert and Amy carried the treasures to the playroom and put them in their proper places, but somehow neither was easy. They tried playing, but the game broke up in a quarrel, and both wished it were a school day so there would be something going on.

"I'm going down to Mrs. Upton's with some of my things to put in those pockets," said Robert, suddenly. "It isn't fair that we should have so much and those other children nothing."

"That is just what I was thinking," said Amy. "Let's fill every pocket full."

When the ladies saw the children coming with their hands full of gifts, they said, "Let's not send the box to-day, but give all the children a chance to fill the pockets of their garments, too."

And when that box was opened in that lonely little home out West, I wish you could have heard the squeals of delight from the four little children. The oldest was only eight and the baby three, but everyone had been remembered. and the floor was just covered with marbles and little toys and trinkets. They liked the clothes very much, but the pockets filled to overflowing with nice things they liked best of all.

When the letter came, telling about their great joy, Amy said, "Let's always see that the missionary pockets are full instead of empty." And ever since then the boys and girls save up all the year, so there will be no pockets empty when the big box goes on its long journey.—*World Wide.*

JUST LISTEN TO THIS.

We feel sure that just lots of Junior Societies are going to fill the pockets of the little garments in the missionary boxes which their church sends out, and probably some mission band in a church where they are not going to send out a box will want to see that some little missionary girl or boy has a real Christmas, not one like the little girl had in the letter published below.

If you want to help some missionary's family have a good time at Christmas, even if the church isn't going to send a box, write to Miss Eleanora A. Berry, 1522 Hurt Building, Atlanta, Ga., to find out where you can send the toys and trinkets.

EXTRACTS FROM A REAL LETTER.

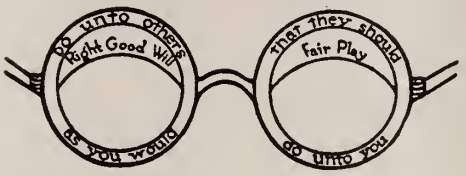
"You mention a Christmas box. I hope and pray it comes, but we have had no intimation of one from any source. (The name had been given to a church which asked for some one to send a box to, and the Home Mission Office didn't know the box had not been sent.) As we had none last year we would doubly appreciate one this year. It *has been* so hard to make ends meet, with so many calls and everything so high. I've made over and turned clothes till they are gone all over.

"Where was the box to come from? Poor little Nancy said this morning: 'Santa Claus never got my letter. I asked for lots of things and I just got a nightie *you made,* father said you did—and some nuts. Didn't you send my letter, mother?'"

JUNIOR HOME MISSION PROGRAM FOR OCTOBER, 1920.

Prepared by Miss Eleanora Andrews Berry.

A TRIP IN A PRAIRIE SCHOONER.



1. Hymn—"We Cross the Prairie."
2. An Ancient Migration, Exodus 13: 17-22; 15:22-27.
3. Prayer—For the thousands of children in the West, growing up out of touch with Sunday school and church influences.
4. Story—A Trip in a Prairie Schooner, through Arkansas, Oklahoma, Texas, New Mexico.
5. The State that was settled at the crack of a pistol.
6. Missionary pockets.
7. Transaction of business.
8. Sentence prayers.
9. Hymn—"Our Country's Voice Is Pleading."

NOTES:

Hymns are from Hymns of Home Missions and Patriotism, 11 cents.

4. Adapt this from booklet, "The Frontier," by Rev. S. M. Glasgow. The older children will know something of early conditions, from their study of geography and history.

5. Tell the story of the opening of "The Strip" and the wonderful settlement of "The Red Man's Land."

7. Plan for Study Class, using "Mr. Friend-O'Man," and to fill the pockets in some mission box.

8. Use the Home Mission Intercessions and Thanksgivings in the Prayer Page. Give them out to the children in advance, explaining something about the work for which prayer is asked. Order hymns, booklet, and study book and helps from Literature Department, 1522 Hurt Building, Atlanta, Ga., or the book may be ordered from Presbyterian Committee of Publication, Box 1176, Richmond, Va.

HOME MISSIONS

Rev. S. L. Morris, D. D., Editor.

Miss Eleanora A. Berry, Literary Editor.

Hurt Building, Atlanta, Ga.

Our October Topic---The Great West

OUR CONTRIBUTORS FROM THE WEST.

IN this Western Home Mission issue of The Survey, the articles have been contributed by an unusual group of representative men.

Rev. Erskine Brantly has been a member of Durant Presbytery since its organization, and is the veteran in the "white" work in Oklahoma, the Nestor of Presbyterianism in that synod. Following him in length of service comes Rev. S. L. Hogan, of Mangum Presbytery, also a contributor in this issue.

Rev. J. E. Latham, D. D., while a much more recent recruit, has in the short time he has been chairman of Home Missions in Mangum Presbytery been able to do a splendid work in supplying the churches and developing them to the point where they are able to undertake self-support.

Rev. Chris Matheson, until about eighteen months ago, was a successful lawyer and one of the foremost laymen of any denomination, in Florida. He had been holding occasional services, and was induced to go to Oklahoma to supply the Shawnee church temporarily. However, the church was not willing for it to be a temporary arrangement and called him, and he is now an ordained minister in Mangum Presbytery, doing a splendid work. He was president of the Oklahoma Presbyterian Encampment in July.

Mrs. McCall is the wife of Rev. John V. McCall, for years in the Texas work, and now pastor of the rapidly growing church at Hugo.

From Texas we have Rev. R. M. Hall, D. D., who for years was pastor of the First church at Galveston, and later was evangelist for the Synod of Texas, going from there to West Virginia, and returning to Texas as regional evangelist under the department of evangelism of the Home Mission Committee.

Dr. Glasgow spent the first seven years of his ministry in a wonderfullly fruitful service on the Texas border. The poem is from his charming little booklet telling of that service.

Certainly the contributors from the West can all speak with authority.

Rev. Willis Thompson, of Knoxville Presbytery, presents a picture of frontier conditions, not in the West, which is bound to make a strong appeal to our readers, and which is given space in the Western issue because of the urgency of the need.

THE TRAIL OF THE SUN.

Since out of the East the Bethlehem star
Arose and stood in the West,
And the Magi, God-called and true to the star,
Forth went and followed their quest,
And the Wise of the East sought the manger-born King,
Nor stayed till their journey was done;
The Tidings of Peace do never since cease
To follow the Trail of the Sun.

As the Gospel of God from Jerusalem spread
To the world-famed, seven-hill city,
And the Christ of the Jew on the Gentile, vile,
Showed the depths of Heaven's true pity,
As the prince of the faith followed on in His wake,
Till at evening his full course was run;
'Twas with face to the West, at His Master's behest,
That he followed the Trail of the Sun.

So from Europe of old, our forefathers bold,
Carried the torch over the sea,
And founded strong here, to our own hearts so dear,
The land of the souls that are free.
They changed home and hearth for shores bleak and cold,
But God and their freedom they won,
As they left native land, and followed the Hand,
That e'er points down the Trail of the Sun.

As out of the East God moves to the West,
His wonderful Gospel to carry;
The call comes to us and follow we must,
"Beware of delay! Do not tarry!"
Shall we not rise as He gladdens our eyes
With the sight of the Crucified One;
Who leads out his host, far, seeking the lost,
Into the Trail of the Sun?

—*Samuel M. Glasgow, in Border Trails.*

EVANGELISM IN TEXAS.

REV. R. M. HALL, Regional Evangelist.

SOME one was talking some time ago with a Texas man and said, "Yours is a great State. Why, do you know that if Texas should turn over in her sleep El Paso would fall east of Atlanta?" The prompt reply of the Texan was "Yes, that is true, but Texas never sleeps." And this seems to be almost literally true, certainly from a business or commercial point of view. There are four cities already with populations of more than 100,000. San Antonio leads with 161,000, Dallas a close second with 158,000, followed by Houston with 138,000. The population of Ft. Worth has not yet been announced, but it will fall far and away beyond the 100,000 mark. And then, there are the splendid cities of El Paso, Galveston, Waco, Beaumont, Austin, and now, Wichita Falls. Yes, Texas is booming along at a great rate, commercially, and oil and prosperity are in evidence almost everywhere. People from every direction are pouring into the State and the wheels of industry are fairly humming.

The Church must not lag in the race for things that are worth while, especially as the things possessed and the interests represented by her are so tremendously and overwhelmingly worth while. The General Assembly entered officially and definitely upon the work of evangelism in Texas, when, on October 26, 1919, Rev. R. M. Hall began his first meeting, as regional evangelist for the State of Texas, at Cleburne. Since that time, including the first one, fifteen meetings have been held. I closed my fifteenth meeting last

Sunday night at Montell, a country community far up in the mountains, and in the beautiful Nueces Canyon, twenty-five miles from Uvalde and the railroad. It was my privilege twelve years ago, as guest of the Presbytery of Western Texas, to meet with the good people of this church and community. This meeting of Presbytery was unique, as the whole Presbytery *camped out,* and some five or six young people came forward and united with the church on profession of faith the last night of the meeting of Presbytery. There were some unusual features in connection with the recent evangelistic meeting here. In the first place, the Presbyterian pastor, Rev. T. A. Hardin, was absent in San Antonio for half of the first week with his young son, Clement, who had just been operated on for appendicitis. However, the Episcopal and Methodist ministers, Fenner and Goodman, were on the ground and on the job throughout the meeting, and Brother Ruth, of the Christian church, for several days, making it a thoroughly community meeting. The Episcopal minister, affectionately dubbed "Parson 'Piscopal," led the choir and congregation in the singing. It was *very* hot, so after the first Sunday morning service, the evangelist and the other ministers and most of the men left off their coasts for the remainder of the meeting. It was a real triumph of commonsense and comfort! The meeting epidemic of charbon broke out among horses and cattle and many of both were dying daily. Every animal that dies of this disease must be burned to ashes, and as it requires about two cords of wood for each animal, the men were kept, and still are, very busy getting the wood and burning the dead bodies. This kept the men away from the meeting, and many of them the very ones who most wanted to be there. A strict quarantine was established on all the roads, and no horses, nor cattle, were allowed upon them. This, of course, very seriously affected both attendance and finances.

After nine months of varied experiences in the evangelistic work, I am deliberately of the opinion that a large part of the evangelist's work these days is to stir up cold churches to a renewal of consecration and to a recognition of personal responsibility for lost souls about them. When this is done, and thoroughly done, the church itself will accomplish a great deal more than any evangelist can possibly do. Two illustrations: I held a meeting last January in one of the churches of the Presbytery of Western Texas. There were some real and most discouraging difficulties in the way, and we felt disappointed with the results. But *the church was revived,* and the pastor told me the other day that many members were being received, and almost every seat in the church was being constantly taken, and that all this was directly traceable to the meeting held in January. Were I pastor of that church I would infinitely prefer such conditions to exist than to receive almost any number of new members in an evangelistic meeting, and

Rev. R. E. McAlpine, of Japan; Rev. R. M. Hall and Rev. T. F. Gallaher, Pastor of Oak Cliff Presbyterian Church, Dallas, Texas, where the meeting was held.

In Camp at Montell, Western Texas Presbytery, twelve years ago.

this for obvious reasons. Billy Sunday says, "We never put a new-born babe into a refrigerator, but very often we put new-born souls into a cold church," and the effect is about the same. Another example of the paramount and permanent value of a brief evangelistic service: The writer held a meeting recently in a small country church, one of a pastoral group of two churches. The meeting was held in a brush arbor in a big and very beautiful pecan grove. There were twenty-odd confessions of faith. Last year these two churches paid less than $1,000 on pastor's salary. A letter just received from a family in that country church says that the Sunday school has nearly doubled since the meeting and the two churches have raised $2,500 with which to call their pastor for all his time, and that he will accept. This sort of work needs to be done all over the State. Where preparations are made, personal work committees are appointed, are willing and know how to work, and prayer meetings are held, the meeting succeeds, and there are many professions of faith. Where no preparations are made, as too often is the case, the work drags, and very little seems to be accomplished.

Successful meetings have already been held in several of the largest cities in the State—Dallas, El Paso, San Antonio, and in the fall a meeting will be held in one of the churches of Ft. Worth—as well as in a number of the larger towns and two of the country churches. One man in the field, fifteen meetings in nine months, and how long will it take to get around? The need is very great. The doors of evangelistic opportunity are open on all sides. A vigorous and consecrated campaign on the part of pastors and churches, home mission workers and evangelists, ought to at least double the membership of our church in Texas within the next ten years.

Houston, Texas.

WHERE THE WEST BEGINS.

ARTHUR CHAPMAN.

Out where the handclasp's a little stronger,
Out where the smile dwells a little longer,
That's where the West begins.
Out where the sun is a little brighter,
Where the snow that falls is a trifle whiter,
Where the bonds of home are a wee bit tighter,
That's where the West begins.

Out where the skies are a trifle bluer,
Out where friendship's a little truer,
That's where the West begins.
Out where a fresher breeze is blowing,
Where there's laughter in every streamlet flowing,
Where there's more of reaping and less of sowing,
That's where the West begins.

Out where the world is in the making,
Where fewer hearts in despair are aching,
That's where the West begins.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
Where a man makes friends without half trying,
That's where the West begins.

A REAL LETTER WRITTEN BY AN OKLAHOMA PRESBYTERIAN COLLEGE TEACHER.

"YOU asked me what took me to Oklahoma—it came about in this way: Last July (a year) as I was leaving for New York City a telegram came to me from the president of this college, saying, "A chance awaits you to help in a good cause, etc., will you come?" I felt this was a call from my own denomination; I answered in the affirmative and went to teach during the summer session in the "New York School of Fine and Applied Art." The faculty of the school offered to place men in the East and I knew I would never be satisfied if I did not go to Oklahoma. I felt much like one that had been "called" and must go.

I am indeed glad I decided to devote this year to the college. Every phase of my work has been very interesting. The school is doing a splendid Christian and educational work, and at last the dreamed of addition is a reality. This has made many glad, thankful hearts. As the sound of the hammer and saw are heard by both the retiring and incoming president, they see many other needs, but they feel further help will be given willingly to the upbuilding of this most deserving college for girls.

The past ten years or more have been full of difficulties, struggles and sacrifice. But certainly now there are many willing hands and hearts that are eager to make it possible for this noble cause to go onward and upward without being handicapped again by lack of room and equipment in the carrying out of plans for the different departments.

The art studio is especially in need of equipment; in fact, everything is needed; but, in spite of the disadvantages, lines of art, applied art, and craft courses have then added the past session. Every resource was taxed to meet the needs and a kindly loan of Indian pottery was of great help. No doubt every friend of the college could help the art department "a bit" if one of its needs was known. All kinds of still life is wanted. In every home there must be discarded yet interesting pieces of brass, pottery, vases, etc., that would be valuable for the still life classes in drawing and painting.

Not since the eighteenth century has there been such an universal awakening in the field of industrial art as at this period of time. For the study of art now means not only the reaching out for higher things, the appreciation of the wonderful, beautiful things God has created, but the embodying of and expressing these feelings in the products of our hands. No other college in the United States is better located for the reviving of all Indian crafts. If only a sufficient sum can be donated the industrial art department will help to supply the demand for the handicrafts of the largest New York stores.

There is so much to be done—so much eager hearts yearn to do. An interest has been aroused the past session in the making of all kinds of baskets and weaving of rugs, even on the Indian handlooms which were crudely made in the studio for that purpose. The pupils took up clay modeling, costuming, designing, painting, etc., and worked with vim, success and enthusiasm. They are eagerly waiting to try their hand at the making of Indian pottery, if room is available in the new studio.

The last term closed with enthusiastic, successful pupils in the department of art and with a greater number expressing regret at not being enrolled than the art and crafts could possibly have given working space.

The girls of the Oklahoma Presbyterian College are an interesting type; eager to learn, unaffected in spirit and with latent ability that only awaits an opportunity for training and expression. Not to give them a chance seems unjust, for thirty per cent. of the students of this college are direct descendants of those

who have done beautiful things in the past; but the cheap competition and unjust dealings of the white man have despoiled them of their dream and given them nothing in place of their loved handiwork.

In lending assistance to those who are giving the best in life to the upbuilding of the Oklahoma Presbyterian College you are helping them to help the girls who would appeal to you; they are responsive, appreciative girls and have true Southwestern hearts.

Let me thank you again for your interest in the college and its work.

Very sincerly yours,

(Signed) VIRGINIA LEE KISER.

OKLAHOMA HOME MISSIONS, PAST AND PRESENT.

REV. ERSKINE BRANTLY, D. D.,

Chairman of Home Missions in Durant Presbytery and Our Veteran in the Oklahoma Work

SOME of the first missionaries to the Indians came with them from beyond the Mississippi. This was true of the Choctaws and Chickasaws. This work was regarded and treated as Foreign Missions. The change from Foreign to Home Missions was perhaps not entirely effected. The Indians were never treated as our own people because the difference in language necessarily made a great difference in the manner of work to be done.

With the exception of certain town sites laid off by the government and sold to purchasers, the lands were held in common by the nation. The money received from the sale of town sites and from rentals, taxes on cattle and some other transactions, as leases of coal mines and other public utilities, was held in the United States Treasury and paid out from time to time to the Indians. These payments afforded opportunities for sharpers, and evil men to procure this money from the people by all kinds of extortion. They usually flocked from every side to the places where the payments were made and often with liquor, reached their ends.

The allotment of lands also became a means of impoverishing the Indians. Many of them were induced to sell their surplus lands or lease them to white men or to sell the timber on them, and to allot their homesteads in some distant place. Many churches were thus broken up and neighborhoods scattered. The names of many churches that once had been flourishing were dropped from the roll of Presbytery and forgotten. The territory that had been so thoroughly preempted by the Presbyterian church was left for other denominations to occupy. Indian Presbytery was in a flourishing condition, and so rapid was the growth of the churches that Durant Presbytery was organized in 1903. The Presbytery of Mangum appears in the Minutes of the General Assembly in 1905, and the Synod of Oklahoma in 1909.

The membership of the Presbyteries respectively was Durant, 754; Indian, 623, and Mangum, 593, a total in the Synod of 1,974. The growth of Durant and Mangum Presbyteries has been, notwithstanding many fluctuations of the population and many changes, gratifying. The present membership of the Synod of Oklahoma is 3,589. Indian Presbytery still holds its own with a membership of 627, notwithstanding the ravages of disease among its people and the many demoralizing influences that have prevailed to hinder the work among them.

The efforts to retrieve and to hold the ground that has been so long held by the Presbyterian Church have not always been so successful as was hoped. Racial feeling to some extent has been in the way. A means will be found, however, to conserve the labors of the faithful mission-

An Oklahoma Manse of the early days.

aries that have lived among the Indians and given their lives to so noble a cause. Many Choctaws cannot understand the white preachers and the white people cannot understand the Choctaw. But there are groupings that can be made that will enable all to hear, each one in his own tongue, the wonderful things of God. Both Presbyteries that are so nearly coterminous are laboring together to secure this end.

Antlers, Okla.

ELEVEN YEARS IN A PIONEER PRESBYTERY.

REV. S. L. HOGAN.

IN September, 1909, at the request of the General Assembly of Home Missions, I severed my relations with the Ouachita Presbytery, Synod of Arkansas, and cast my lot with the Home Mission Presbytery of Mangum, Western Oklahoma.

I served Broadway church of Walters, Oklahoma, as stated supply till the early spring of 1911, then accepted a call to the First Presbyterian church, Mangum, Oklahoma, served this church two years and resigned to accept a call to our church at Apache, and continued as pastor of that church for six years. After I had been at Apache for about two years it was thought best by our Presbyterial Home Mission Committee for me to divide time with our church at Gotebo, and for four years I gave my entire time to these two churches. Meanwhile the church at Gotebo so prospered that there was a demand for a resident pastor, and I resigned at Apache and have since been giving all my time to the church at Gotebo.

These eleven years as Home Missionary

pastor have been full of interest, the work of our Presbytery (Mangum) has continued to grow in spite of the many difficulties that we have had to overcome, the greatest of which, perhaps, has been the lack of thoroughly equipped, consecrated ministers to man the field.

Sometimes the future has looked very discouraging, chiefly for two reasons: first, so many of the men that our beloved Home Mission Committee sent to us would remain on the field for only a short time, and then accept a call to some field back in the older States and thus leave our Presbytery again in need of men. But this is not a complaint, for young men who can make good in this difficult field can make good anywhere, therefore they are in great demand. The second reason is the restlessness of the multitudes that are moving into this great commonwealth. Its oil fields being so rapidly developed, its cities springing up as if by magic, and its magnificent farm lands invite people from every part of the world, therefore our population is cosmopolitan. Then again when the great World War broke, all of our plans were shot to pieces and of course the life of the church was very much disturbed.

But now, thanks be to God, there is a rift in the cloud and we believe that our beloved Church in this part of the Master's vineyard is slowly but surely coming into her own. She is gathering into her membership a more settled and substantial class of people. Those who rushed into this great new State when practically all of her resources were undeveloped, came perhaps with the thought of trying out what at that time was an untried country. With very little concern for the church, in the main they left their membership back home. But now they are building homes in the smaller towns as well as the cities, and many are investing in these splendid farm lands and the prospects for our Church are brighter than ever before since statehood.

Our Church in this Home Mission Presbytery is making the greatest effort in its history to meet the claims of the General Assembly, and to make ourselves worthy of the confidence of our Home Mission Committee and the good people of the older synods, and to prove to the glory of God that the money that our Church has put into this Home Mission field has not been spent in vain.

There have been many changes in the personnel of the Presbytery, especially as to the ministers. I am the only minister in this part of the synod who was here eleven years ago. Now, largely through the untiring efforts of our beloved Dr. J. E. Latham, our churches are better supplied than ever before, our Presbytery is made up of well equipped, consecrated men, and our future looks very hopeful.

And again, while the membership of our churches is small, our people are of the best and, as a rule, are cultured, loyal and liberal with their means. Among our women we have as splendid talent as can be found anywhere in the Church, and they are making good in all the work that the Church has given them to do.

When I consider all in all, I am glad I came to Western Oklahoma.

Gotebo, Oklahoma.

GOD OF THE OPEN.

BADGER CLARK.

God of the open, though I am so simple,
  Out in the wind I can travel with you,
Noons when the hot mesas ripple and dimple,
  Night when the stars glitter cool in the blue.
Too far you stand for the reach of my hand,
  Yet I can hear your big heart as it beats
Friendly and warm in the sun or the storm.
  Are you the same as the God of the streets?

Yours is the sunny blue roof I ride under;
  Mountain and plain are the house you have made.
Sometimes it roars with the wind and the thunder,
  But in your house I am never afraid.
He? Oh, they give him the license to live,
  Aim, in their ledgers, to pay him his due,
Gather by herds to present him with words—
  Words! What are words when my heart talks with you?

God of the open, forgive an old ranger
  Mazed among walls where he cannot see through,
Well do I know, though their God seems a stranger,
  Earth has no room for another like you.
Shut out the roll of the wheels from my soul,
  Bring me a wind that is singing and sweet
Into this place where the smoke dims your face,
  Help me see you in the God of the street!

—*Scribner's Magazine.*

THE HARD FEATURES OF OKLAHOMA WORK.

REV. J. E. LATHAM,

Home Mission Chairman in Mangum Presbytery and Pastor of People's Church, Oklahoma City, Oklahoma

THERE are several facts that make Church work in the State of Oklahoma unusually hard. The first that I mention is the peculiar way in which Oklahoma was settled. In other States the earlier settlers, as a rule, were moulded by one general idea. The same kind of folks, with similar religious and social ideals, just moved a little farther west, and that movement was slow and gradual. But large portions of Oklahoma were literally settled in six hours. A pistol crack at noon, and by sundown a hundred thousand people had rushed into the new territory. Also, these people came from everywhere. No one ideal dominant and pre-eminently moulding, but fifty separate ideals in fierce conflict. Out of this has come a religious "hodge-podge" not found elsewhere.

The second hard feature of religious work in Oklahoma grows out of the fact that there was so little religion brought into the State. Literally thousands who claim to be Christian and church members have left their church membership behind them. I have served two distinct fields in Oklahoma. In both I have carefully taken the religious census. Here are the results:

The first was a town of eight hundred people, of one hundred and fifty homes. In fifty of these homes one or more members of the family were members of some church in the town. In fifty families, one or more members of the family were professing Christians, but had left their membership where they came from. In about fifty families no one was a church member.

Rev. J. E. Latham and two future missionaries.

In my present work I am in a field shut off to itself almost as distinctly as if I were in a separate town. Last October I made a complete religious census of the district. I found about twenty-three hundred people and five hundred homes. Of the twenty-three hundred people who live here, *one hundred and sixty-five* have their membership in Oklahoma City churches. Four hundred and fifty have left their membership in Bohemia, Germany, Scotland, England, Maine, California, Texas—in other words, just where they came from.

Of the twenty-three hundred, about one thousand were children, *one hundred and sixty* of these attended Sabbath school regularly—that is about half the time. Another two hundred went "now and then."

Now my point is that these church members with a letter from five to twenty years old in their trunks, are the hardest people in the world to do anything with in a religious way.

The next fact that makes our church work hard is the changing population. Take it as the rule, nobody in Oklahoma expects to stay anywhere. You wake up some morning and find your church has moved out overnight. As I said, last October I was in five hundred homes in my district in Oklahoma City. In March I was in the same houses again and I found that about two hundred of them had changed inmates. Now this was a little unusual, but less so than you would imagine. Your work has to be continually done over again. Of course this fact has its good side also, but it is hard just when things are beginning to run pretty smooth, to have to do it all over again.

I could add several other reasons just as real as the above. In fact, you may take most any hard feature of Christian work found anywhere, and then add from ten to one hundred per cent. to it, and you have Oklahoma.

I have been in Home Mission territory during a ministry that has extended over forty years, and a large part of my ministry in distinctively Home Mission work. Home Mission work in Missouri and Arkansas is pretty hard, and I have thought sometimes that I was indeed on the "firing line." But Home Mission work out in Oklahoma is not so much like the old firing line of recent wars—it is the "No Man's Land," of our late war, with here and there a "shell hole" into which we have stuck some poor preacher.

Oklahoma City, Oklahoma.

OKLAHOMA AS SEEN BY A NEW RECRUIT.

REV. CHRIS. G. MATHESON.

OKLAHOMA (the Red Man's Land) is a land of opportunity. The growth of this highly favored section in the past decade has been phenomenal. Deserts have been reclaimed, cities have sprung up as if by magic, and untold wealth has been pouring into her coffers. Admitted as a State in 1907, she now has a population of over two million. "It leads the Union in oil and gas productions. Petroleum produced in Oklahoma in 1919 was valued at more than $250,000,000, and gas at $6,000,000. This record will easily be equalled, if not surpassed, in 1920."

"It is estimated that nearly half of Oklahoma's 44,000,000 acres are under lease. One dollar an acre is probably an average annual rental. Thus the landowners of the State alone received more than $20,000,000 from this one source last year in addition to royalties of $30,000,000 and bonuses of $2,000,000." It is not with its rich coal mines, oil wells and grain fields that we are deeply concerned at present, but with the opportunities that it offers as Home Mission territory.

With less than twenty per cent. of its population nominally connected with any religious society, certainly the fields should be white to harvest. According to our last reports, we have 3,623 members of the Presbyterian Church (U. S.). This seems small compared with some of the larger synods, but we must remember that Oklahoma is still young, and that just a few years ago, we had practically no churches here at all. Two of the churches in Mangum Presbytery have assumed self-support during the past year and others will likely follow in a short while.

It is true there are many discouragements to be encountered, but this is more or less the case everywhere, and especially in new and undeveloped fields. If we were asked to give the reasons why we think the prospects for advancement seems to be so promising now, we would mention the following:

First. The Home Mission office is intelligently and actively awake to the needs of the work. Physical equipment counts a great deal in the West. The Home Mission Committee is pursuing a generous policy in this direction. The increased liberality of our people makes this possible. Not only is physical equipment being furnished, but an aggressive evangelistic policy is now being pursued. Dr. R. A. Brown, for many years the beloved pastor of the First Presbyterian church in Waycross, Ga., is dividing his time in holding evangelistic meetings between Arkansas and Oklahoma. The earnest scriptural methods used by this pleasing and forceful preacher will undoubtedly result in much good.

Then again, conditions are becoming more stable. One of the most discouraging features of work in the past has been the unsettled condition of the country. Loss of members by removal is sometimes

Rev. Chris. G. Matheson, pastor at Shawnee, Okla.

very disheartening. It has probably been a contributing cause to the short pastorates which have been one of the hindrances to steady growth. At one time it seemed that practically no one moved to Oklahoma with the intention of becoming permanent residents. But this has changed to a marked degree and things are fast settling on a permanent basis. While many are still coming and going, the citizenship is becoming more fixed and it would probably be safe to say that the majority of the residents of the State look upon Oklahoma as their permanent home.

Thirdly. Moral conditions are improving. Our brethren in the more settled sections of our country should bear in mind that, as a rule, people who flock to a new country are not moved by religious considerations. It is said that Oklahoma was settled at the flash of a pistol. People did not come here for health or religion. In justice it should be said, however, that many have been blessed with good health and are loud in their praises of the healthful climate, and some of the most earnest Christian workers to be found anywhere are connected with our church here. As evidence of improved moral conditions, we quote from a newspaper editorial as follows:

"It hasn't been so very long ago that moral growth in this country was an uncertainty. Every vestige of doubt, however, seems to have been removed in the last few months. It is within the memory of every voter when the days just prior to elections were loose with crookedness and vice, especially lacking in law enforcement. It is still within the memory of every voter, the maudlin drunkenness and fight attendant to elections, disgracing the community, seemingly helpless to curb such practices.

"Such conditions to-day are negligible, only a few communities are subject to the old-time custom of election thefts, these seemingly being confined to large cities. It is commendable that small cities are practically free from illegal practices and maudlin conditions, and perhaps prohibition has had something to do with it. Anyway, there is a decided growth toward the better."

While the above was not intended to apply exclusively to Oklahoma, it is from an Oklahoma paper and includes conditions within the State. This improved moral atmosphere should be favorable to religious growth.

Several years ago the writer was talking to one of our ministers, who had labored in this field, about the religious conditions. He described it as a land of "isms." While new cults still find a productive soil in this cosmopolitan population, conditions are not nearly so bad as they once were.

Fourthly. A high standard of the Sabbath schools is maintained. Oklahoma is one of the few synods in which the Sunday school enrollment exceeds the church membership. This is certainly a bright and encouraging spot. "And a little child shall lead them" is being fulfilled in this land of promise. "You have to build from the ground up," is a common saying in the West and one that is being put into practice.

Fifthly. The revived interest in education is apparent. The enrollment at the State University at Norman last year reached about 4,000. It will probably go as high as 6,000 this year. The splendid work being done by Oklahoma Presbyterian College at Durant is worthy of commendation. It would be difficult to measure the good that this institution is doing for the cause of Presbyterianism throughout the State.

The writer has recently returned from the Arbuckle Mountains, where he attended the annual encampment of the Oklahoma Presbyterian Assembly. If all could have witnessed the enthusiasm and interest displayed by Presbyterians, gathered from every part of the State, in the work of the Assembly, there would be no room left for doubt as to the hopeful signs of future growth. The Apostle Paul assigned as his reason for making his

protracted stay in Ephesus, that a great door and effectual was open unto him and that there were many adversities.

Our Church has wide opportunities for active service in Oklahoma, and while there are many things to thwart, there are also signs of promise.

Shawnee, Okla.

A BABY SISTER OF MONTREAT.

THE OKLAHOMA PRESBYTERIAN ENCAMPMENT

MRS. JENNIE A. McCALL.

FOR the minimum of cost and the maximum of pleasure there is no place like the Oklahoma Presbyterian Encampment for getting your money's worth.

Through the efforts of the synodical this venture was started two years ago. For ten days during "the moonlight nights of July," 1920, the third successful encampment was held, in the Arbuckle Mountains, near Davis. The grounds belong to the Baptists. For the sum of $100 they turn over all the buildings, bathing pools, and grounds to the Presbyterians for ten days, to be used with perfect freedom.

It is an ideal spot for an encampment, with beautiful mountains and sparkling waterfalls near by, and new buildings and bathing pools of fresh running water, on the grounds. One really gets back to nature, away from telephones, electric lights and bathrooms. You go to bed by the light of the moon, and bathe your face next morning in the running brook.

More than one hundred and twenty-five attended the encampment this year. Coalgate led with about thirty in attendance, and Shawnee and Lawton followed close behind. Durant, Marietta and Oklahoma City sent a dozen each, and scattering numbers came from many points over the State. No foreign missionaries were numbered among the guests, but our own Home Missionaries were there. And Matheson and Curtis, Hotchkin and Ralston, Latham and Crabb, Hogan and Sadler, Murphy and Hodgson, McCall and Grant, with Weston from the U. S. A. Church, and Read from the Dutch Reformed, but in whom our Southern Presbyterian Church still feels a proprietary interest, lectured or preached or told of work among the Indians in this Western State. Any mention of names would be incomplete without the names of a half dozen or more laymen whose time and talents helped make the thing go. Sears, Ralls, Angus, Lacy, Morris, Pettinger, Frazier and Brindley—as manager or cook, musician or usher, class president or driver, each had a man's job and filled it.

Mrs. Ralls, Oklahoma's Synodical President, proved herself capable in any role from managing men and meetings to frying fritters.

Mr. and Mrs. Sears won everybody's affection. They managed the business end of the encampment; gave three square meals at $1.00 a day, and always kept in a good humor. Everybody washed their own dishes, but there is nothing like "community dishwashing," to help folks get better acquainted. It produces the *home-like* atmosphere, especially in Oklahoma.

Dr. Homer McMillan and Rev. E. E. Lane came as Assembly representatives and gave up-to-the minute messages. Fifty-one young people sat in front seats to hear Mr. Lane's appeal on "Big Things Calling for Young Life To-day." Perhaps one-half dozen of these same young people have decided for definite Christian callings.

One very fine feature of Oklahoma's Encampment is the compulsory attendance on the services. No one has to come to the camp, but if one does register, he must be at morning devotional, join one morning class and come to the evening story hour and lecture. The eleven o'clock lecture is optional. At first the

young people feel it is a hardship to "go to church" so much, but they soon learn they must fall in line or leave camp. This compulsory attendance gives a fine morale to the whole gathering.

The Encampment was rarely favored this year in its Bible teacher—Dr. W. D. Morer, of the Baptist Theological Seminary at Shawnee. He took the class on some interesting trips through the Old Testament, visiting interesting persons and places, and revealing in a marvelous way God's redemptive plan as wrought out in the history of the Hebrew people. Dr. Morer's clearness of interpretation and warmth of presentation made his class often say, "Did not our heart burn within us, while he talked with us by the way and while he opened to us the Scriptures?"

The mornings were for study, but the afternoons were given over to recreation. Bathing, aquatic stunts, athletic meets and hikes, were indulged in by old and young. More than half the camp spent Saturday at beautiful Turner Falls, and even the oldest camper, past seventy years of age, went wading in the spray of this wonderful water.

The evenings always held in store some social commingling after the service. There was a reception to welcome Dr. McMillan. A stunt night showed Oklahoma has wonderful and varied talent. A candy pull for the youngsters found the older folks pulling, too. Marshmallow roasts and "punch parties" brought together congenial ages. But the crowning evening event was the pageant, "The Striking of America's Hour." This was given on the hillside with beautiful trees for a background. The impromptu costumes showed up well by the bonfire and moonlight, and the pageant was a sermon in itself.

At ten P. M. everybody from the Scouts in "Eagle Nest" to the girls in the "Pollyanna Building" became quiet as mice. Then would float down from the mountain side sweet strains from the bugler, as he played softly, "A Perfect Day," or other quiet music.

Oklahoma Presbyterian Encampment is yet in its chrysalis stage. Only the Board of Managers know of its struggle for life. But the need, in this Home Mission State of Presbyterian people coming together to learn of their common task, is imperative. Dr. McMillan viewed the effort favorably and inspired the management to continue its labors. Here's believing that some day we will have a full-grown butterfly! Come to Oklahoma.

Hugo, Okla.

"Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

"Knowledge we ask not, knowledge Thou hast lent,
But, Lord, the will—there lies the bitter need.
Give us to build above the deep intent,
The deed, the deed."

—*Author Unknown.*

Mr. and Mrs. Sunday, Mr. Rodeheaver, Mrs. Asher and one of their workers, starting on a trip over Pine Mountain, on whose slopes the mines of this article are located. Mr. Rodeheaver was raised in Jellico.

WHERE ARE THE MEN?

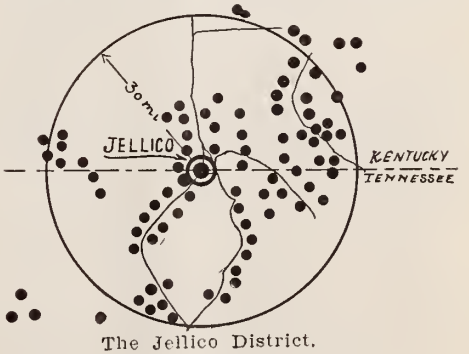
REV. WILLIS THOMPSON, Pastor,
Jellico, Tenn.

IN three of the largest mining communities of this region there are unique openings for our Church. Salaries, home, heat, light are guaranteed by the operating companies for ministers of the Presbyterian Church. For one reason or another, ministers of other churches are not wanted, if the salaries are to be guaranteed by the companies.

In one community two thousand persons live and will live for years, among their green mountains. In another live three thousand, knit into a single community; and in another, four thousand. In none of these communities does a permanent pastor work. Other denominations are represented among the people, but their work is not established or regular. Little above five per cent. of the men are professing Christians.

It should be remembered that in such regions families are gathered more thickly than in ordinary mountain sections. Out from these towns there is mountain work of the ordinary sort to be done, among a population scattered thinly along creek bottoms and up hillsides. Mining interests are longer lived than lumbering enterprises. One large operation that has been opened for several years in this general region expects to mine on its present extensive scale for seventy-five years, at the point it now occupies.

Can we man these fields? To do so will mean that we rob other fields. We should not hesitate in this if our prospects at these points are of the unique sort they



The Jellico District.

Incline from mine entry to tipple, and overhead transfer of coal.

seem to be. A question arises here that one hesitates to decide. To do away with such a question, we must have men.

How bright are our openings at such points, could we but find the men! They will work solely under the Presbytery's Home Mission Committee, independent in every sense of the operating companies. In fact, the heads of the companies have told the writer on several occasions that they did not favor a man as minister who would make a point of siding with the company in labor disputes. The companies will remit their payments for the minister's salary through our Home Mission treasurer, in order to avoid a semblance of authority over him.

The head of the "local" of the Miners' Union in one of the camps, consulting with the writer, declared that the Union would not wish anything in the way of moral support from a minister, although such preachers as they now have, being miners, often side with the men in quite a vigorous way. He said, further, "I ain't no religious man; but I declare that what X——— (naming the community) needs and wants more than she wants anything else, is religion under such a plan as you mention." The speaker is a man of unusual intelligence and insight. His grammar is purely a matter of his environment.

From another side the call comes in these words of an engineman at the top of the "slope" of another large mine. "This feller who tries to preach here every now and then—he ain't got nuthin' to say. He shoots the same stuff all the time and everybody gits tired of it." He referred to one who was an occasional visitor at the point—the most regular preacher of the region.

Among these mountains with their highly paid men and their sturdy manhood, the Presbyterian Church might develop a nursery of the faith. The people take religion very seriously and talk it at their work when it is put before them. We might begin among them to gain back those hordes whom we lost to other denominations in America during the last one hundred and fifty years, by our timid, untrustful, unapostolic policy of refraining from work among any save cultivated people, and of using ministers whose adulation of the classical ideal unfitted them to apply their education to popular uses. Our Presbyterian people as a whole, take a sort of unholy satisfaction in the belief that Presbyterianism denies her gospel origin and is not for the masses.

From the unfinished but priceless material that many regions like this contain, we may get boys who are not so distracted by commercial appeals as to reject the ministerial calling. There are bright and wholesome homes at these mines that will and can send a boy to college for that calling. To show the material we have to deal with, I take at random, the following names from the community where I am visiting—Gilbreath, Vaughn, Anderson, Duncan, Raglan, McQueen,

Faulkner, Elison, Scarborough, Stitham, Cochrane, Baird, Douglas, Allison; these, with the usual quota of Browns, Greens, Grays, Blacks and Whites, show one readily enough that the forefathers of them all were Scotch and Irish Presbyterians. It grieves one to see them unfamiliar now with so much of that church as her name.

Jellico, Tenn.

HOME MISSION STUDY.

THE season of 1920, beginning October 1st, should be the best of all, in view of the fact that last year broke all records in the number of classes organized and of text-books sold.

By this time the classes should be formed and the books in hand; but in case any have delayed beginning let us urge immediate action. Interest can be sustained only as fresh inspiration is gained by new data and new presentation of the Cause.

Two Mission Study books are suggested to accommodate the divergent views of different classes—

1. "The Church and Community," by R. E. Diffendorfer, is undenominational and presents industrial problems and social service features. It should be of great help to those interested in that phase of Home Missions.

2. "Christianizing Christendom" is the last Mission Study by Rev. S. L. Morris, secretary of Home Missions. It had such an unprecedented sale last fall that many classes could not obtain copies, though the publishing house worked a force by day and another by night to supply the demand. The classes which have not had opportunity to use it will, by all means, desire to study it. As, however, the stock on hand is somewhat limited classes should order promptly, lest they again find themselves unable to obtain this popular book.

3. For older Young People's groups and societies wishing a simpler book, "Serving the Neighborhood," by Ralph A. Felton, fits in splendidly. It is sane, interesting, and shows that while criticism is aimed at the church for not doing certain things, some agencies that are doing these things are inspired by the church and draw their support from the church. There is too great a tendency among many good people to belittle the church for not doing this or that thing which other organizations are doing, when these organizations are really the church's method of serving in certain directions. While showing many cases wherein the church has failed to take advantage of its opportunity, Mr. Felton always turns the bright side out and shows how some other church has seen the opportunity and grasped it.

4. "Mr. Friend O'Man" is the Junior Study and consists of six attractive Home Mission stories. Leaders of Young People's classes will find it most suitable for interesting and instructing the youth of the church in the fundamental work of Home Missions.

Every effort should be put forth to make this the greatest Mission Study period in the history of the work, and the result will be manifest as the years go by in larger support of the work and a more intelligent membership of the Church.

As the Mission Study theme this season is the Community, the following questionnaire is clipped from an exchange, as affording a good basis of studying the individual community, in connection with the text-book:

SOCIAL SERVICE QUESTIONNAIRE.

THE INFLUENCES IN THE COMMUNITY THAT ARE DRAWING CHRISTIANS AWAY FROM THE RELIGIOUS USE OF SUNDAY.

[*Note.*—Assign each section of the questionnaire to some member of the society. Ask her to investigate and make report upon it at the junior social service meeting. Be sure to use the social service leaflet in connection with this study.]

THE INFLUENCE OF LAX CONCEPTIONS OF CHRISTIAN OBLIGATION.

(Secure your answers by talking with friends and neighbors.)

1. Is there a tendency in the community to magnify "works of necessity"?
2. Is laxness due to any extent to the influence of foreigners?
3. What differences of opinion regarding a Christian's obligation can you find?
4. Write a paper on "Putting the Ox in the Ditch."

THE EFFECTS OF OVERSTRAIN IN DAILY WORK.

(Secure your answers by talking with women who work.)

5. What is the State law regarding hours of labor each day?
6. Would a half holiday help in Sunday observance?
7. How real is the excuse, "I am too tired to go to church"?
8. When do people who work all the week do their sewing, washing, and general cleaning?
9. Do you find this class making the day one of "negative rest"?

THE INFLUENCE OF COMMERCIALIZED RECREATIONS.

10. What is the law in your community regarding commercialized recreations on Sunday?
11. Do the Christians in your community patronize these recreations?
12. Who is responsible, Mr. Greed, Mr. Pleasure, or Mr. Indifference?
13. Write a paper on "How 'Gasoline Lizzie' Was Made to Use Sunday Religiously."

THE INFLUENCE OF LIVING CONDITIONS.

(Secure your answers by talking with young men and women who board.)

14. Is the ordinary boarding-house life in a city conducive to spiritual uplift?
15. Ask young people who board what the Church could do for them on Sunday that would help them to use Sunday religiously.
16. Has your own church an opportunity for a larger Sunday program for young people?—*The Missionary Voice.*

OUR SPICE BOX.

——— never sleeps, but surely some of its Christians must.

Money helps, and O. P. C. needs it, but how else can we help her?

Give two discouraging features and two encouraging ones, in the Oklahoma work.

We have been calling Oklahoma the "Firing Line." Who says it's not that but what?

How true is the real meaning of Oklahoma?

Where does the H. C. L. seem not to have reached?

What sounds like a real "hargain" for our Church?

SENIOR HOME MISSION PROGRAM FOR OCTOBER, 1920.

Prepared by Eleanora Andrews Berry.

Prepared by Eleanora Andrews Berry.

1. Hymn, "O Beautiful for Spacious Skies."
2. An Early Migration to the West.—Gen. 11:31-12:8.
3. Prayer—For the Empire of the West, that it may be led to God and that its enormous wealth may be consecrated to Him.
4. Reading—Campagna.
5. The Development of Oklahoma Synod.
6. A Prairie Twister.
7. Reading, God of the Open.
8. The Work in Texas.
9. A Challenge to Presbyterians.
10. Transaction of Business.
11. Prayer—For our work in the West, that God's blessing may rest upon it, and that men may be secured to man the fields. Remember also the Home Mission Intercessions and Thanksgivings, from the prayer page, not omitting the Call to Prayer.
12. "O Beautiful, My Country."

NOTES:

The hymns are from hymns of Home Missions and Patriotism, 11 cents.

6. This may be in the nature of a game Send to Literature Department, 1522 Hurt Building, Atlanta, Ga., for list of workers and stations in Durant and Mangum Presbyteries. Pass it around, giving each one one minute to look it over. Then give each one a list on which stations are written, with worker incorrectly given, and give five minutes for straightening them out. If desired, offer one of the new 1920-'21 Calendars of Prayer as a reward to the one getting most correct. Or have a geography lesson. Buy a Rand-McNally map of Oklahoma and locate the stations, pinning on a pennant with the name of the minister.

10. If the Study Class has not already been formed, appoint some one to order the books, and plan to begin at once. *Also, in spite of the increases all along the line, the pay of the Home Mission workers is pitifully inadequate, with the prevailing high prices. Every society that possibly can should plan to help in some way, by sending boxes or perhaps a special gift of* $5.00 *or* $10.00 *to be sent to some worthy missionary. Read the letter in the Junior Department and see if you do not want to furnish "Christmas" for some missionary baby this fall.*

The Woman's Auxiliary of the Presbyterian Church in the United States

Mrs. W. C. Winsborough, Superintendent and Editor
257-259 Field Building, St. Louis, Mo.

During the absence from the country of Mrs. Winsborough the material for the Woman's Auxiliary section will be furnished by various synodicals. This month it has been prepared by Mrs. Calvin Stewart, of Richmond, Va. If you were at Montreat during the Woman's School of Missions you will remember her able handling of the Bible Hour.

Next month Mrs. H. L. Cockerham, of Quicksands, Ky., will have the department in charge.

BIBLE STUDY AND PRAYER BANDS.

Mrs. Calvin Stewart.

ONE of the greatest forward movements in the woman's work is the establishment, in all of their organizations, of a Secretary of Bible Study and Prayer Bands. There is nothing that will so advance the Kingdom of our Lord among the women as the faithful work of these secretaries. Our women's work is now wonderfully organized, and when this spiritual branch of the work is as fully developed, as the great machinery of our organizations, we will see more wonderful things being accomplished than ever before. "It is not by might nor by power" that the great things of the kingdom are to be accomplished, but by the power of the Holy Spirit, which is only gained by close communion with the Spirit through Bible study and prayer.

Remember, that when we pray we are talking to God, and when we study His word, He is talking to us. The strength, wisdom and power for service, that comes from such communion, with the great Head of the Church, will enable us to accomplish greater things than could be accomplished by the most perfect organization.

We should be most careful in reporting Bible classes and prayer bands. Do not report Bible classes connected with the Sunday school, but those held during the week, for definite Bible study. A prayer band is a group which meets, if possible, at a *definite place,* at a *definite time,* to pray for *definite objects,* and prays with such faith that it knows that its prayers will be answered in God's own time and way. Do not feel discouraged if you have difficulties when you begin this work. You may not see results immediately, but in due season you will, if you faint not. It was to the one hundred and twenty in *one place,* gathered with *one accord,* that the Holy Spirit came from the throne of the glorified Lord.

The marks of true united prayer are:

(1) *Agreement* as to the things asked, not simply consent to agree with others, but a distinct united desire for the answer of the prayer.

(2) *Gathering in the name of Jesus Christ,* "Where two or three are gathered in my name, there am I." It is the living presence of Jesus in the fellowship of his loving, praying disciples, that gives united prayer its power.

(3) *The sure answer.* We have his promise, "It shall be done for them of my Father."

Yes, my dear co-workers, the God of Israel, the God of *Missions,* the God of Paul, Peter, Carey, Hudson, Taylor, your God and mine, is ready in response to the united prayer of those who gather in *His name,* with *one accord,* to break down the barriers of indifference, opposition and neglect, to loose the bonds of selfish-

Do you recognize the President of your Synodical? Group taken of the W. A. C. on the steps of the Winsborough building at Montreat during the Woman's School of Missions. How many of them do you know?

ness at home, and superstition abroad; to open the hearts of the heathen to the Gospel; to unclasp the pocketbooks of Christians to fill the treasuries with gold, and the hearts of His people with glory.

Now, dear women, who realize the worth of prayer, we beg you to unite in encouraging God's people to *instant, ceaseless, fervent,* prevailing intercession, that we may together witness the triumph of effort in our churches for the crowning of Jesus Christ, Lord of all. Why should it not be? Have we not the Master's challenge, "Be it unto thee even as thou wilt?"—and "Ye that are the Lord's remembrances take ye no rest, give him no rest," till he establish, till he make Asia, Europe, Africa, the Islands of the Sea, and America a praise in the earth, for our God is ready and waiting to put all the power of His ommipotence into triumphant, irresistible action, in answer to the prayers of His believing people. What a tremendous responsibility is ours! What a unique privilege! We heartily congratulate every secretary of Bible study and prayer bands for the glorious part they may have in bringing about this great triumph of the Church.

Exhalt your office in every way. Endeavor to put the work of your office in its rightful place on your programs, which is *first.* Put first things first, and all others will adjust themselves. "Therefore be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your work is not in vain in the Lord."

A MESSAGE TO OUR GIRLS AND YOUNG WOMEN.

MRS. CALVIN STEWART.

THESE pages in THE SURVEY are always filled with helpful suggestions to our matured Christian women, those who are already busy in the Master's service, but this article is intended for our dear girls and young women who are standing on the threshhold of life, and perhaps are asking themselves this question: "What shall I do with my life that will count for the most in time and eternity"? We have great sympathy with our young people, for life is as strenuous and complexed for them as it is for us older ones. They have many temptations and allurements to draw them into the world and away from the things that make life worth while, but when the facts are presented to them by those who know whereof they speak, they will listen and often heed. I am going to quote from an article written by one of our missionaries as expressing the message I wish to bring to our young women:

"We all mean to live the *vital life,* to do something altogether worth while, with this one life God has given us. One does not need to go to the ends of the earth to live it, for thousands are living it in America, and nothing is more certain than that we shall never know what it is to do *vital things* anywhere, if we do not do them at home. But when I stand, as I have done scores of times, and look into the soul-famished faces of hundreds of men and women and little children, who have never heard the name of God, whose minds are utterly unilluminated by the least ray of hope; whose bodies are ill-fed, ill-clothed, unclean, it makes me feel that there is something cruelly wrong somewhere.

"These souls are starving, and they do not realize it, for there is a point in starvation where the sufferer does not feel hungry any more, and most of the heathen are beyond that point in their spiritual hunger. But it is blessedly true that many hundreds among these millions may be readily recalled to the hunger point by a taste of the food they need, and it is your privilege and mine to give it to them. The crime of it is that they perish with hunger, though there are hosts of us who might give them food, if we would."

Oh! my dear young friends, have you heard the call for teachers, nurses, evangelistic workers in our own beloved Church, for the home and foreign fields? Never has the call been so loud and so pitiful. May it not be *you* that the Master is calling? Will you be willing to say to him, Lord, what wilt thou have me do? And if he shows you that he wants you to go to China or Africa, will you answer: "Here am I, send me?" "There are privations and heartaches," you say, "in giving up all your own plans, and all that you hold dear." Yes, but O what compensation!

A missionary tells of two aged Chinese women whom she had the joy of leading to Christ, who said to her that when they reached heaven they would set close to the gate and watch for her, and when they saw her they would run hand in hand as fast as they could to meet her, and would greet her with these words, "We are here because of you." Does anything seem too great to give up for such joy as that?

Listen to another testimony of a missionary: "Let me tell you of the hour in my whole life which often seems to me most worth while, not because of anything that I did, but what God did. We were in a big heathen village where the women had never been taught the name of God. A very aged woman came in. She was deaf and densely ignorant, but her faculties were wonderfully clear. She heard, for the first time in ninety-six years—ninety-six black Godless years—of our Jesus, who came to earth that her sins might be forgiven. Eagerly she listened and some way, God knows how, while we knelt in prayer for her, the tired old heart opened, and the peace of God

flowed in. Out of all the sweet things that this beautiful life has held for me, I have often thought that the sweetest was to witness that weary old heart as she found her God. Oh! to have had a share in helping her find Him."

Dear young friends, don't you want to live the *vital life?* It is not going to be easy. Nothing that is *worth while* is *easy.* When life is finished and the story all told, how little it will matter how much or how little we have suffered if only we have been used to carry out the loving Father's plan for His poor sin-sick world.

" 'Tis thine to save from peril of perdition,
The souls for whom the Lord his life laid down;
Beware, lest slothful to fulfil his mission,
Thou lose one jewel that should deck his crown."

Think seriously and prayerfully on this subject of consecrating your life to definite Christian service.

Come to the Assembly's Training School, Richmond, Va., and prepare yourself for work, and the Holy Spirit will show you where you are the most needed.

A FEW STARTLING FACTS FOR THE CONSIDERATION OF OUR WOMEN.

MRS. CALVIN STEWART.

"THERE are seven hundred vacant churches in our General Assembly. More than two hundred and fifty men could be put to work immediately in fruitful fields. We estimate that within the next few years, at least, two hundred and fifty ordained men will be needed for the foreign mission field.

"There was reported to the General Assembly last year three hundred and thirty-seven (337) candidates for the ministry—forty-two graduated last May. During the year thirty-seven (37) of our ministers died and eight were retired on account of ill health or old age. Thus you see that forty-five laid down the work, and there were only forty-two to take their places. What will be the condition of our beloved Church in the next ten years? Where does the responsibility rest? Many of our ministers and missionaries tell us how they were consecrated to the Lord in their infancy and how the loved parents talked to them of the glorious call to service, so that when they came to young manhood, and young womanhood, they heard the call themselves and responded as naturally as they breathed the air around them.

Let us go back to the homes, yes, to the nursery, where the first and lasting impressions are made. Let the fathers and the mothers examine their own hearts and see if they have presented these calls for the Master's service in a way to inspire their boys and their girls with a love and enthusiasm for the extension of Christ's kingdom that would make them place it before everything else in the world. How many of our splendid young men who served their country so nobly during the war are now in foreign lands in the employ of the American Tobacco Company and other large corporations.

There seems no thought of sacrifice on the part of the parents, but rather a feeling of pride that their son is occupying such a responsible position and drawing such a large salary.

CIRCLE OF INTERCESSORS.

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
There is a place where heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask, "Where?"
O, Soul, it is the secret place of prayer.

—*Adelaide A. Zollard.*

Dear mothers and fathers, may not you be responsible for this distressing condition in the Church?

As we meet with our prayer bands during the coming year, let us make this one of the subjects for earnest prayer, that the parents may be so earnest, consistent and enthusiastic in their service for the extension of Christ's kingdom that the boys and girls, as they grow to young men and young women, may catch their enthusiasm and put the things of the kingdom in their rightful place in their lives.

First. Let us heed the *direct command* of our Saviour Jesus Christ, and pray the "Lord of the harvest that he will send forth laborers into his harvest."

MISSION COURT HOME FOR MISSIONARIES ON FURLOUGH.

MRS. CALVIN STEWART.

ONE of the joys of the past year has been the completion of Mission Court. It has been in the hearts and prayers of some of our women for many years—it is now a reality. It will be occupied by some of our missionaries in September.

There is a debt of $3,000 on the building, and many very necessary things still lacking, such as screens, the laying out of the grounds, etc.

Many of our women heard of these needs at Montreat, and promised to go back to their churches and help us supply them. We are confident that they are going to send us that $3,000, and we are hoping it will be received before our missionaries take possession. We would like to say to them: "This home is absolutely yours, free of debt." Please help us.

We wish to make this home a joy and a delight to all; that none shall be burdened with the running expenses, insurance and the natural wear and tear, so an endowment fund, the interest of which will meet these expenses, has been started. Mrs. M. M. Gilliam, of Ginter Park, Richmond, Va., has made the first contribution of $100 to this fund. There must be many others who will see the wisdom of securing this fund, and will contribute to it.

Are there not some business men, such as those in the Central church, Washington, D. C., who contributed $1,000 to furnish a whole apartment, who would appreciate the situation and come to our help? There are no more rooms to be furnished, but could not those persons who were disappointed in securing one to furnish as a memorial to some loved one, be willing to give the $200 to this endowment fund? The running expenses must be met; this beautiful home must be kept in order; we do not wish our missionaries to be at any expense, and we believe that this is the wisest and most business-like way of meeting this problem.

Let us make this home one of sunshine and joy with no shadow of a cloud, but a haven of rest with peace and happiness resting upon it, and all who abide there.

GOOD-BYE!

Dear Friends in the Auxiliaries:

As we start on our journey to the Orient, our hearts go out in loving gratitude to you who have made this trip possible.

The tug at our heart strings as we leave home and loved ones is lessened by the cheering messages that have come to us of the prayers that will go with us all the way, that God may richly bless to His honor all we shall see and learn in non-Christian lands.

May God bless and keep all of you, and grant you your best year's work for Him!

Good-bye!

HALLIE P. WINSBOROUGH.

A MESSAGE TO THE VIRGINIA SYNODICAL AUXILIARY FROM THE TREASURER.

A SONG OF THANKSGIVING.

MISS MARY WEDDELL.

BLESS the Lord, O my soul, and forget not all his benefits!

Blessed be the Lord, who daily loadeth us *with benefits,* even the God of our salvation. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Do we measure our giving by that? Do we give all we can—for love's sake?

About the first of January, 1921, we are trusting that we may have special reason to sing the above beautiful Song of Thanksgiving, because of the generous thank-offering that has been stored in the Lord's treasury. Mission Court and the Assembly's Training School need a large love offering from us.

Pray for it; *work* for it; *give* to it. We believe you will.

Be sure to collect this offering in December, and send it through your Presbyterial Treasurers, to your Synodical Treasurer.

Begin the good work at once, so that we all may have a right to take part in this song of thanksgiving on January 1, 1921.

MRS. BRUCE TELLS US GOOD-BYE.

Once upon a time, a long time ago, I made this promise to some one, "Where thou goest I will go and where thou lodgest I will lodge."

Because of this promise and because I do not want to break it, I felt a peculiar interest in the meeting of our women at Montreat this summer.

As retiring chairman of the Woman's Advisory Committee, I watched the personnel of this body with a critical eye. One year of intimate relationship has shown me most definitely that they are women of broad vision and deep spirituality. Their one thought: "What will best advance Christ's kingdom among the women of our Church." I commend them to their constituents and beg of you that "you help those women."

The woman's summer school of missions gathered together a large and representative number of Presbyterial Auxiliary presidents, officers and leaders in local auxiliaries. These women were determined to gather all the information and inspiration that was available. Surely they have gone back to their work with a new zeal and energy.

Therefore, I conclude, with such women as leaders, with such a magnificent organization, one that functions from the superintendent's office in St. Louis down through the State and presbyterial auxiliary, until it reaches the most remote local auxiliary, we should take courage and go forward, always realizing "Not by might, nor by power, but by my spirit, saith the Lord."

"May the Lord bless thee and keep thee. May the Lord cause his face to shine upon thee" is the wish of your friend,

ELFLEDA C. BRUCE.

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET, RICHMOND, VA.

A HEART-TO-HEART TALK WITH SECRETARIES OF LITERATURE.

MISS CARRIE LEE CAMPBELL.

What sort of a secretary would you like to be? Three new secretaries have written almost in the same words, "I want to be the very best kind of a secretary; please tell me how." Another sends a splendid sample of her work, in a note-book made for the ready reference of her under-secretaries. Others are accepting their office as a sacred trust.

But there are some others, alas! who are just a little different. One *held* the office two months, but did nothing to *fill* it; then, fortunately, resigned.

Secretaries, let's read again the fable of the "Dog in the Manger," and if we are keeping some good worker from *filling* the office that we are only *holding*, let's be real honest and leave the "manger" for another occupant.

My dear secretaries, get a larger view of your work, and an inspiration to do it from some one of the following incidents:

Only the Lord knows the value of a leaflet. In 1819 a young physician in New York, while waiting to see a patient, read a tract on missions; as a result he and his wife spent more than thirty years in India, and thus far, they and their children and grandchildren have given five hundred and twenty years of mission work to India. Their name is Scudder.

The man who saved John R. Mott was saved by a man who was saved by reading a leaflet!

Years ago a French soldier languishing in a hospital, caught sight of a leaflet, read it and was converted; you may see his monument in Paris to-day, as he stands with a Bible in his hand; that man was Coligny. And this leaflet did more; Coligny's nurse read it and gave it to the Lady Abbess, who later became the wife of William of Orange; and the influence she had upon him reached out into the Reformation on the entire continent of Europe.

A woman dropped a leaflet in the way of Richard Baxter, which became the means of his conversion; Richard Baxter wrote, "The Call to the Unconverted," which was the means of converting Philip Doddridge. In the same way Doddridge touched the life of the great Wilberforce; and Wilberforce touched the life of Leigh Richmond, who wrote "The Dairyman's Daughter," which has been the means of the conversion of many.

Secretaries of Literature,

SCATTER
LEAFLETS.
ONLY GOD CAN KNOW
THE RESULTS.

"God compounds compound interest beyond our computation."

And, one more thing, Secretary of Literature, be sure to send for a number of copies of the following leaflet and try to get it into the hands of every one of your under-secretaries. "Tract and Tract Distribution," by Joseph W. Kemp, only 10 cents per dozen.

And, of Course,

Send to the Four Executive Committees for their leaflets, as each subject comes up in your regular programs, if you have not already done this. The addresses are given on the inside of the cover of this SURVEY.

Christian Education and Ministerial Relief

Rev. Henry H. Sweets, D. D., Editor,
122 South Fourth Avenue,
Louisville, Ky.

Mr. John Stites, Treasurer,
Fifth and Market Streets,
Louisville, Ky.

FORTY QUESTIONS AND ANSWERS ON "THE GRAHAM BUILDING" AND MINISTERIAL RELIEF.

Q. 1. *What is Mr. C. E. Graham's proposition?*

Ans. Mr. Graham will turn over to the Executive Committee of Ministerial Relief "The Graham Building," Jacksonville, Florida, for $700,000, of which amount he will pay $200,000 if the whole church will give $400,000 to the Endowment Fund of Ministerial Relief by December, 1, 1920.

Q. 2. *Where will the other* $100,000 *come from?*

Ans. From money already in the Endowment Fund given by men who cordially endorse the investment.

Q. 3. *Why did Mr. Graham make such an offer?*

Ans. For several years Mr. Graham has been deeply interested in the old preachers and planned to erect a "Graham Trust Fund," which would continue his benefactions after his death. He bought "The Graham Building," formerly "The Heard National Bank Building," as the foundation of this fund, but later decided to turn it over to the Executive Committee.

Q. 4. *What is this building?*

Ans. It is a modern fireproof, fourteen-story office building (with basement, sub-basement, mezzanine floor, and roof used for United States weather observation).

Q. 5. *What did it cost?*

Ans. It cost nine years ago $900,000, including bank fixtures, vaults, safes, etc.

Q. 6. *How did Mr. Graham secure it?*

Ans. The bank failed and its assets were turned over to the United States courts. The receiver tried for two years, during the war, to sell it. It was finally bought for $700,000.

Q. 7. *What is its value?*

Ans. Mr. John Kevan Peebles, Norfolk, Va., the architect of the building, said, "To my best knowledge and belief no article that entered into the construction of the building could be secured for less than twice the cost nine years ago." Messrs. E. W. Minter, the builders, and other contractors, concur in this statement. Its replacement value is not less than $1,500,000.

Q. 8. *What does the investment yield?*

Ans. A revenue of $60,000 net per annum, or $5,000 a month, is now being received from the building. This is 6 per cent. on $1,000,000, after paying insurance, taxes, ground rent, upkeep, repairs, etc.

Q. 9. *Are all the offices rented?*

Ans. Yes, and there is a waiting list of those who desire space in the building.

Q. 10. *How is the building used?*

Ans. The ground floor is occupied by two banks—the United States Trust Company, and the Branch of the Atlanta United States Federal Reserve Bank, and a drug store; the basement by a restaurant, thirteen floors of twenty-five rooms each and a mezzanine floor, as offices.

Q. 11. *Is the building well located.*

Ans. Right in the heart of the financial district of this flourishing city.

Q. 12. *Will its popularity continue?*

Ans. There is less probability of this financial district shifting than in any city of the South and Jacksonville as a deep seaport will doubtless thrive as a business center.

Q. 13. *Are there any conditions to the transfer of the building?*

Ans. None. We are at liberty to sell at any time.

Q. 14. *Could the building be sold?*

Ans. Several parties have tried to se-

cure it. We have now an offer of $700,000 for it.

Q. 15. Has the title been examined and the books audited?

Ans. Yes, by the best men available for such work.

Q. 16. Have outside men expressed their opinion?

Ans. Yes, we have had some of the best business men in the nation to inspect the property.

Q. 17. What report have they made?

Ans. Without exception they have declared their belief that this is a wonderful opportunity for the church. Some have declared their belief that Mr. Graham was giving more nearly $500,000 than $200,000 to the Church. Many of their letters have been published in this paper.

Q. 18. Will not the building depreciate in value?

Ans. Yes, and the committee will at once begin the erection of a "sinking fund" to cover the depreciation.

Q. 19. Will this depreciation be rapid?

Ans. Less so than in most buildings. It is of modern, fireproof construction, built of concrete, steel, brick and marble. Every modern device for convenience and safety has been used.

Q. 20. How will the revenue be used?

Ans. For the care of the aged and infirm ministers and the needy widows and orphans of deceased ministers of the Presbyterian Church in the United States.

Q. 21. How many families are now on the rolls of Ministerial Relief?

Ans. 106 ministers, 161 widows and 25 orphans. In these 292 homes are 96 little fatherless children under 14 years of age, of whom 46 are not yet 10 years old.

Q. 22. How much was sent to these homes from April 1, 1919, to March 31, 1920?

Ans. $83,022, which was an increase of $15,573 over the amount sent the previous year.

Q. 23. What was the average amount to each home?

Ans. The average amount to the 106 ministers' homes was $370; to the 161 widows, $251; to the 25 orphans $134. The average amount to the 292 homes was $284.

Q. 24. Cannot these ministers lay by in store for "the rainy day"?

Ans. The average salary of our Presbyterian pastors is $1,661 a year; 346 pastors receive salaries from $500 to $1,000; 617 pastors receive from $1,000 to $1,500. They have to dress and to clothe their families as befits their calling, educate their children, set an example of liberality to their oft-too selfish flocks and secure papers, magazines and books which are their tools.

Q. 25. Have they asked for more?

Ans. No, and they never will. Many of them have passed through unutterable agony—denying self, children and wife the material things so greatly needed, sacrificing their larger usefulness, undermining their health and shortening their lives—but they bear it for him. What a testimony to their self-denying devotion that one-seventh of all our candidates for the ministry are now coming, and for years have come, from the homes of our faithful ministers!

Q. 26. Do we need more ministers?

Ans. Yes. From 250 to 300 more could be put to work to-day in the home fields, while not less than 300 should be sent to our foreign fields in the next five years.

Q. 27. How can we secure more ministers and missionaries?

Ans. Christ says, "Pray the Lord of the harvest that he will send forth laborers into his harvest." We must pray and help the youth to discover God's plan for their lives.

Q. 28. If we show such little appreciation of the ministers God has given us, and forget His command that "they which preach the Gospel shall live of the Gospel," will He supply this great need in answer to our prayers?

Ans. What do *you* think of that!

Q. 29. How much has been received on the Graham offer and from what sources?

Ans. In cash and Liberty bonds, $126,543, and in signed pledges, $45,186, a

total of $171,729—leaving $228,271 to be raised by December 1, 1920.

Q. 30. How much should my church raise?

Ans. The amount apportioned to the churches last March for benevolences was $4,000,000. The amount we are raising now is $400,000. One-tenth of your benevolent budget would equal the amount needed from your church.

Q. 31. How much is the amount per capita?

Ans. The total membership of the Southern Presbyterian Church is now 376,517. So the per capita gifts must exceed $1. Of course, thousands of these will not give, so many larger gifts must be received.

Q. 32. What should societies and Sabbath schools do?

Ans. Some of these have agreed to pay for a room, others from one to fifty square feet of rental space. This space costs seven cents a square inch; $10 a square foot, $2,030 an office room, $50,750 an entire floor.

Q. 33. How may "Certificates of Stock" be secured?

Ans. Beautiful certificates are sent on request to persons and organizations who buy one square foot ($10) or more of rental space in the Graham building.

Q. 34. Do we not contribute to this fund in the regular budget?

Ans. No, the General Assembly for several years has asked that the "Endowment Fund of Ministerial Relief be regarded as an opportunity for special liberality rather than as a part of the budget of the church."

Q. 35. Is this wise?

Ans. Yes. For years the Church has permitted these men to work on insufficient salaries, they are now old and their salaries have been cut off. We must meet this accumulated liability of many years. The annual gifts of the Church have never been sufficient. The interest from the Endowment Fund, together with the annual offering of the people, will enable us to care for them in a manner and with a certainty never possible in the past.

Q. 36. Will Liberty bonds be accepted?

Ans. Yes, at par. We can hold these until they return to par and there will be no loss.

Q. 37. Will "Memorial Funds" be accepted?

Ans. Yes, and the name of the Memorial will be carried on our books and printed each year in our annual report.

Q. 38. Can material for sermons and addresses be secured?

Ans. Yes, in the booklet "Suggestions to Speakers—An Ammunition Dump," "The Old Minister," "A Sacred Trust," "The Case of the Old Minister," "The Foremost Claim" and "A Catechism on Ministerial Relief."

Q. 39. Are there playlets and pageants to be used by Young People in presenting this work?

Ans. Yes. "Ministering to the Saints—A Playlet on Ministerial Relief," "Carry On," "The Trial," and many other programs.

Q. 40. Are there stories for societies and Sunday schools?

Ans. Yes, "The Road of the Loving Heart," "Don't Cut Too Close," "Prayers for the Living," "The Different Ways We Treat Them," "Twenty-five Per Cent. Disability," "Give Away Your Medal," "Extraordinary Pensions," "Remembered by a Star," and the song, "The Aged Minister's Prayer."

Write to Henry H. Sweets, Secretary, 410 Urban Building, Louisville, Ky., and your request for programs, leaflets, pledge cards, offering boxes and envelopes will receive prompt attention.

Contributions should be sent to Mr. John Stites, Treasurer, care Louisville Trust Co., Louisville, Ky.

NORTH MISSISSIPPI LAYMEN'S CAMPAIGN FOR THE ENDOWMENT FUND FOR MINISTERIAL RELIEF.

By HARRY M. BRYAN.

DR. Henry H. Sweets, secretary of the Executive Committee of Christian Education and Ministerial Relief, has requested a brief article concerning the recent campaign waged by the laymen of North Mississippi Presbytery for the Endowment Fund for Ministerial Relief. I feel that a compliance with this request necessarily involves a short sketch of the organization and work of the Laymen's Association of that Presbytery, for it was through the instrumentality of the association that the campaign was so successfully conducted.

The Laymen's Association of North Mississippi Presbytery is still in its infancy, as reckoned in terms of time, but it is a vigorous, healthy youngster. As will be found in all really constructive movements, the basis for its success and the prime reason for its very existence may be laid in the vision and enthusiasm of a consecrated man. In 1919 Elder J. E. Neilson, of the First church of Oxford, attended the Atlanta meeting of the Laymen's Missionary Movement and there heard the wonderful report of lay activity in Red River (La.) Presbytery. He states the truth simply when he says that his eyes were opened. The conviction of this man that an organized lay effort was a desirable asset to the Church grew into a desire to organize forthwith a laymen's association within his Presbytery and to see it do active, concrete things and accomplish concrete results. Consequently, at the stated meeting of Presbytery at Enid in October, 1919, a committee composed of Elders J. E. Neilson, F. M. Cannon, F. M. Montgomery, J. M. Kuykendall, W. B. Buford, J. F. Brown and C. H. Calhoun, was appointed "to arrange for a Laymen's convention within the bounds of this Presbytery, before the next stated meeting."

The splendid gathering of laymen at Grenada on January 22, 1920, was the immediate result of the official action of Presbytery. The writer joins many others in saying that he has never been privileged to sit in a more truly inspirational gathering of men. It was a meeting of devotional inspiration as well as one in which the seriousness of the modern task of Christianity was reflected throughout. Approximately seventy-five busy men laid aside their daily duties and had responded to the call. It was, indeed, an auspicious and enthusiastic beginning.

Under the inspiration of the addresses delivered and the very atmospheric spirituality of the gathering, the organization of the association was enthusiastically accomplished.

Since its inception the association has endeavored to perfect the organization of local church associations, and I am informed that this work is meeting with a wholesome success.

The story of the association's work for the Endowment Fund for Ministerial Relief is short and simple and is but evidence of what can be done by the laymen of our Church in any Presbytery. On the second Sunday in June of this year all the pulpits within the bounds of North Mississippi Presbytery were filled by laymen who brought the message of this pressing need of the Church. Members of the association were simply assigned particular churches and told to present the cause. There were no disappointments. The men responded gladly and willingly. "Not slothful in business; fervent in spirit; serving the Lord." Although the contemplated "follow-up" work of this undertaking has not yet been completed, the sum of approximately seven thousand dollars has been raised for the fund.

Publication and Sabbath School Extension

Branch Department at Texarkana, Ark.-Tex.
Publishing House, 6-8 North Sixth Street, Richmond, Va.

LET'S TALK IT OVER.

Laura E. Armitage.

PERHAPS you are from the city: "What's all this about Rally Day and Sunday-school extension and $90,000 needed!" you say. "What is there to be done with it? We have plenty of Sunday schools in our community, well-graded, progressing fine!"

If that is so it illustrates the good and successful work built on the platform laid down by the Sunday-School Committee in the past years.

Perhaps you are from a small town: "Our Sunday school is well attended," you exclaim, "Rally Day brings us all together again after the summer, but what's all this I hear about $90,000? Why is that needed?"

Out from your small town there may be a mission school just getting on its feet. The Sunday-School Committee probably donated all literature being used in that school.

Maybe you are from a big country church:

"Our superintendent is a live wire. He keeps us alert. You can't find a better school than ours. We have all the graded literature and we have attained to the hundred per cent. on the Standard of Efficiency. Our pupils have had a contest in catechism and have received Bibles for perfect recitations at one sitting. What's all this talk about a Sunday-school worker? We don't need one!"

The up-to-date suggestions and plans of the committee stimulate your superintendent and teach him. The Standard of Efficiency is the result of experts studying long and carefully into the problem of keeping just such schools as yours up to what you describe it as being. The Bibles were given by the committee as a reward for correct recitation of the catechism. They wish to stress such study. And "What is a Sunday-school worker? you inquire. Remember that School of Methods that met near enough for your teachers to enroll in its classes? It gave them a new idea of how to teach! Do you remember the man who conducted it, the attractive speaker who gave you information about conducting the Cradle Roll, Beginners and Primary departments, as well as the Junior, and the striking facts about the Secondary department?

"Yes," you answer.

But you hadn't thought of them as coming from the office in Richmond, had you? They were Sunday-school workers.

Still there is another side of the picture. You see your church school and your field. Let's consider the fields where real difficulties exist. Where even though there are scholars gathered to be taught, there is no one to teach them, because of the scattered territory the worker situated in that section travels. Even though there is literature, few can read. Where Sunday schools begin and flicker out because of lack of leaders.

In an article in this Survey called "A Sunday-School Worker Among the French," by Verreault, you glimpse something of this. This worker knows the problems of his field, because he is himself a Frenchman. The churches around the section where he is located reap in the fruits of his labors. He is a very fine, earnest man, able to continue in his work because of your prayers and help on Rally Day. He is a Sunday-school worker, yes,

New Hope Church in Memphis Presbytery, Tenn. Two very fine Presbyterian ministers have gone out from here. Rev. Wm. Thorne has been pastor here nineteen years.

he is YOUR Sunday-school worker, your representative.

Wm. P. Thorne depicts also very graphically how often he has disappointments to bear because of lack of trained leaders to continue what he has started. Yet he persistently labors, notwithstanding, for the kingdom of God. The following paragraphs from a personal letter of his to the General Superintendent of Sunday Schools will give you an idea of the scope of the fields, the work yet to be done, the need for more workers.

"I am organizing Sunday schools wherever it is possible to find some one to take the leadership. In many instances I have to train officers and teachers before a school can be organized. This makes the work very slow indeed. Many places are pleading for Sunday schools, but there is no one to take the lead and without leaders the work would not live. I have organized schools that have died because in my absence there was no one to lead.

"It is a heart-breaking sight to see a great crowd of children coming together for months and yet having no Sunday school because there was no leader to open the school or conduct it. When I am present they have Sunday school, but I can be there only four or five times a year. This is a difficulty that can be overcome only by time and earnest, persistent teaching, and I am trying to overcome this difficulty by the distribution of Bibles, Testaments and good religious literature among the people, but this, of course, requires time.

"Because of lack of qualified leaders every department of my work moves along more rapidly than our Sunday-school work. This has long been a source of very great distress to me. I am pastor, evangelist, colporteur and Sunday-school worker in this great field, embracing about ten counties and the work is very heavy indeed.

"I have borne this burden in this great needy field for twenty years and God willing I will continue to bear it to the end. To serve the field involves great privations and many hardships, but some one must, 'Why not I'? In the field I have seen many hundreds of souls sweetly saved and my people slowly but surely are going forward to higher and better things.

"Pray for me and I will continue to carry on the work as best I can, so long as God in His goodness may enable me."

This is what Rally Day, Sunday-School Extension and the $90,000 are trying to accomplish.

A SUNDAY-SCHOOL WORKER AMONG THE FRENCH.

J. A. VERREAULT.

SEARCH the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me (Jno. 5:39).

"Do not read the Bible, it might lead you astray," says the priest.

That monstrous contradiction between truth and duplicity, right and wrong, is one of the main obstacles to be overcome by the laborer in the hire of the Master, among the Roman Catholics. Superstition and ignorance of the wonderful yet so simple truths of the Holy Book, are the twins we so often meet among our Catholic friends. Is it credible? Those beautiful truths, which are the very spiritual milk of our souls are entirely unknown by them! So, when the missionary comes in

contact with the Catholics, he realizes right away what an abyss divides them.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13), and what seemed impossible a moment ago to the Christian worker looks now easy; for, the Holy Ghost spreads his bridge of love and the abyss, the stranger, the prejudices have disappeared and there remain but the wounded man and Samaritan, the lost sheep and shepherd, the soul and Christ.

Avery's Island, Adeline, Berwick, Jeancrette, Bayou Bleu are the most important places visited.

Avery's Island, at about ten miles from New Iberia, is composed of families working either at the Salt Mines, or at the Canning Factory. With the gracious permission of the owner of the place, we use the public school for our Sunday school meetings. The average assistance at the Sunday school is twenty-four. We lost many good families, I am sorry to say, by reason of war, mortality, etc. We have services and Sunday school twice a month and just an example will show the Christian spirit of some of those families—oftentimes mothers of families will meet together on a Sunday morning to pray and visit the sick people around the factory. One Sunday, I was visiting and as usual inviting people to come to our Sunday school, a mother of a large family, though busy with her sick daughter and the housework, answered me so: "I am surely going and right now, for see how I need his help!"

In Jeanerette, we have our meetings and Sunday school in private houses and by this way we succeed sometimes to show them the way leading to the true Church.

Bayou Bleu, at fifty-five miles west of New Orleans and seventy east of New Iberia, is a country place of Terreboune Parish.

Some ten years ago, Rev. M. R. Paradis was giving the bread of life to a large crowd of Catholics assembled in a dancing hall. Now, a modest church took the place of the hall. The owner of the hall consecrated himself and his whole family to the service of the Master and the lot where the church is built is one of his acts of generosity. The zeal, the faith of each member, under the wise guidance of their devoted pastor, Rev. N. Blackburn, built the church. Farming is the occupation of Bayou Bleu people and sugar cane is the main crop. Many a time, it has been my happy privilege to see the whole congregation gathering in church at night, after a hard day's work, with a smile on their face and happiness in heart, taking a well deserved rest at the feet of the Master. It is my agreeable duty to worship with those Christian brothers once a month, and they appreciate the value of two services.

Few months ago, we were worshiping, brothers and Catholic friends in a private house, over fifty were present, part of them standing on the gallery, a thunderstorm bursts open, fear took hold of many children and mothers. Just for a minute we stopped the sermon with those words: "Where is our faith? What of his word: For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). We stood up and sang our favorite, "What a Friend We Have in Jesus!" One could see, no, could feel, the divine presence of the Lord and we are still thankful to him for that sweet experience. Trials, difficulties of all kinds vanish, are entirely forgotten and are transformed in real and true happiness when through the Holy Spirit the missionary is able to testify, being the humble instrument of the conversion of one immortal soul.

The needs of the field are in my humble opinion: charity and again charity. The needs from the outside: incessant prayers for the workers and their work, which I ardently beg from all those loving the dear Lord.

607 *Julia St., N. Iberia, La.*

SUNDAY-SCHOOL EXTENSION AT WORK.

GILBERT GLASS, D. D., General Superintendent.

THE following letter to the General Superintendent from Rev. Geo. W. Sheffer, Sunday-School Extension worker in North Alabama Presbytery, illustrates the splendid effectiveness of Sunday-School Extension as a medium of pioneer church building. The High Point Sunday school referred to in the letter is an outpost mission school organized and conducted by the forces of the Valley Head Sunday school, which is itself a child of Sunday-School Extension.

The per capita contribution of the Valley Head School, amounting to $23.00 for all causes, is notable and shows the splendid spirit of stewardship and loyalty of this school.

The meeting to which Mr. Sheffer refers was held in May, and the letter, in part, follows:

"I spent yesterday at Valley Head and High Point, and the day was one to be remembered. It was the fifth anniversary of the Valley Head Sunday school. A report of the work for the year was made by the superintendent, Mr. Thompson, after which prizes were awarded those who had attended every Sunday throughout the year, six young people received awards, one of whom had missed only one Sunday in five years, Miss Constance Alexander.

The report was as follows:

Average attendance, 37, an increase of 4 over last year.

Average collection, $18.77, an increase of $5.85 per Sunday over last year.

The per capita gifts for the year from the Sunday school was $23.15.

The following causes were remembered during the year:

Foreign missions	$111 17
Assembly's Home Missions	55 56
Chr. Ed. & Min. Relief	34 95
Sabbath School Extension	56 98
Pres. Home Missions	60 58
Anniston College	27 37
Orphan's Home	135 38
Miscellaneous Ben.	116 00

Local work:

Paid on pastor's salary	$196 00
Current expenses	96 25
Gift to Ladies' Aid	265 90

(To assist in payment on manse property.)

We had a fine meeting at the High Point Sunday school. I preached and when I gave the invitation five grown people accepted Jesus Christ as their God and Saviour. One was a man past 50, another man between 30 and 35, and three young women. We are planning to hold a meeting at this point as soon as the crops are laid by."

Where the sun shines in the street
There are very many feet
Seeking God, all unaware
That their hastening is a prayer.
Perhaps those feet would deem it odd
(Who think they are on business bent)
If some one went
And told them, "You are seeking God!"

—*Mary Carolyn Davies.*

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA. [52

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1891.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
*Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
Rev. and Mrs. J. W. Allen.
Mr. and Mrs. Savels (Associate Workers).

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
Dr. and Mrs. Robt. R. King.
Rev. and Mrs. C. L. Crane.
*Mrs. S. N. Edhegard.
Rev. and Mrs. A. Hoyt Miller.

Lusambo, 1913:
*Rev. and Mrs. R. D. Bedinger.
*Mr. B. M. Schlotter.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson.

Bibangu, 1917.
Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
*Mr. W. L. Hillhouse.
Miss Ruby Rogers.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [16]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. F. F. Baker.

Piumby. 1915.
*Mrs. Kate B. Cowan.

Bom Successo, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.

Braganca, 1907.
*Rev. Marion S. Huske.

Campinas, 1869.
Mr. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetinga, 1912.

Descalvado, 1900.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [16]

Garanhuns, 1895.
*Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.
Rev. and Mrs. Geo. W. Taylor, Jr.

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
*Miss R. Caroline Kilgore.
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.
*Mrs. W. G. Butler.

MID CHINA MISSION [76]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
*Rev. and Mrs. R. J. McMullen.
*Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.
Mr. and Mrs. Andrew Allison.
Mr. and Mrs. Edward Evans.
Mr. W. E. Smith (Associate Worker).

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
*Miss Elizabeth Corriher.
Miss Sade A. Nesbit.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett (Shanghai)
Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
*Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.

Nanking.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
*Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
Rev. H. T. Bridgman. [?]

Soochow, 1872.
Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.

N. KIANGSU MISSION [80]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.

Taichow, 1908.
*Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.

Heuchoufu, 1896.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery.

Yencheng, 1911.
Rev. and Mrs. H. W. White.
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.

Sutsien, 1891.
Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E. Wsyland.
Miss Mary Bissett.
Rev. and Mrs. Edw. S. Currie. [?]

Tonghai, 1908.
*Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton.
Mrs. A. D. Rice.

CUBA MISSION. [6]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.
Rev. S. B. M. Ghiselin (Associate Worker).

Caibarien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1913.

JAPAN MISSION. [49

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan, D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIllwaine.
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine.

Nagoya, 1887.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.
Miss Bessie M. Blakeney.
Rev. J. E. Cousar, Jr.

Gifu, 1917.
*Rev. and Mrs. W. C. Buchanan.
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
*Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
*Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Mu

Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.

Tokushima, 1889.
*Rev. and Mrs. C. A. Logan.
*Miss Lillian W. Cord.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohaski, 1890.
Rev. and Mrs. C. K. Cummings.

Okazaki, 1890.
*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [76]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
Miss Lillian Austin.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
Mr. J. Bolling Reynolds.
Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Miss Willie B. Greene.

Kwangju, 1904.
*Rev. Eugene Bell.
Rev. S. K. Dodson.
*Miss Mary Dodson.
*Mrs. C. C. Owen.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Miss Elizabeth Walker.
Miss Elise J. Shepping (Itinerating).
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson.

Mokpo, 1899.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham (Seoul).
*Mr. and Mrs. Wm. P. Parker (Pyeng-Yang).
*Mrs. P. S. Crane.
Rev. D. Jas. Cumming.
Miss Esther B. Matthews.
Rev. and Mrs. Joseph Hopper.

Soonchun, 1913.
*Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
Miss Meta L. Biggar.
Miss Anna L. Greer.
Rev. and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION [11

Zitacuaro, 1919.
*Rev. and Mrs. H. L. Ross.

Morelia, 1919.
Rev. and Mrs. Jas. O. Shelby.

Toluca, 1919.
Rev. and Mrs. W. A. Ross.

San Angel.
Miss Alice J. McClelland.

Laredo, Texas.
Miss E. V. Lee.

Austin, Texas.
Miss Anne E. Dysart.

Coyoacan.
Prof. and Mrs. R. C. Morrow.

Missions, 10.
Occupied Stations, 53.
Missionaries, 390.
Associate Workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicates year stations were opened.

†Associate Workers.

For postoffice address, etc., see page below.

POSTAL RATES.

Letters addressed to Africa, Brazil, China (with one exception, as given herewith), Japan and Chosen require 5 cents for the first ounce, or fraction of an ounce, and 3 cents for each additional ounce, or fraction of an ounce. (Shanghai, China, only requires 2 cents for the first ounce or fraction of an ounce.)

Letters addressed to England, Cuba or Mexico are subject to the same postage rates and conditions which would apply to them if they were addressed for delivery in the United States.

Postal cards, 2 cents each for single and 4 cents each for double cards.

Commercial papers, 5 cents each for the first 10 ounces or less, and 1 cent for each additional 2 ounces or fraction of 2 ounces.

Registration fee, in addition to postage, 10 cents.

For mailing Parcel Post packages consult local postmaster.

STATIONS, POST OFFICE ADDRESSES.

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estade de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Permambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Permambuco—"Recife, E. de Pernambuco, Brazil. For Parahyba—"Parahyba do Norte, E. da Parahyba.

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchoufu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ru, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsi, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—San Angel, D. F. Mexico."